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THE CONDUCT OF LIFE

BY

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CONTENTS

		PAGE
I.	FATE	1
II.	POWER	51
III.	WEALTH	83
IV.	CULTURE	129
V.	BEHAVIOR	167
VI.	WORSHIP	199
VII.	CONSIDERATIONS BY THE WAY	243
VIII.	BEAUTY	279
IX.	ILLUSIONS	307
	NOTES	327

I

FATE

Delicate omens traced in air,
To the lone bard true witness bare;
Birds with auguries on their wings
Chanted undeceiving things,
Him to beckon, him to warn;
Well might then the poet scorn
To learn of scribe or courier
Hints writ in vaster character;
And on his mind, at dawn of day,
Soft shadows of the evening lay.
For the prevision is allied
Unto the thing so signified;
Or say, the foresight that awaits
Is the same Genius that creates.[1]

FATE

IT chanced during one winter a few years ago, that our cities were bent on discussing the theory of the Age. By an odd coincidence, four or five noted men were each reading a discourse to the citizens of Boston or New York, on the Spirit of the Times. It so happened that the subject had the same prominence in some remarkable pamphlets and journals issued in London in the same season.[1] To me, however, the question of the times resolved itself into a practical question of the conduct of life. How shall I live? We are incompetent to solve the times. Our geometry cannot span the huge orbits of the prevailing ideas, behold their return and reconcile their opposition. We can only obey our own polarity. 'T is fine for us to speculate and elect our course, if we must accept an irresistible dictation.

In our first steps to gain our wishes we come upon immovable limitations. We are fired with the hope to reform men. After many experiments we find that we must begin earlier, — at school. But the boys and girls are not docile; we can make nothing of them. We decide that

they are not of good stock. We must begin our reform earlier still, — at generation: that is to say, there is Fate, or laws of the world.[1]

But if there be irresistible dictation, this dictation understands itself. If we must accept Fate, we are not less compelled to affirm liberty, the significance of the individual, the grandeur of duty, the power of character. This is true, and that other is true. But our geometry cannot span these extreme points and reconcile them. What to do? By obeying each thought frankly, by harping, or, if you will, pounding on each string, we learn at last its power. By the same obedience to other thoughts we learn theirs, and then comes some reasonable hope of harmonizing them. We are sure that, though we know not how, necessity does comport with liberty, the individual with the world, my polarity with the spirit of the times. The riddle of the age has for each a private solution. If one would study his own time, it must be by this method of taking up in turn each of the leading topics which belong to our scheme of human life, and by firmly stating all that is agreeable to experience on one, and doing the same justice to the opposing facts in the others, the true limitations will appear. Any excess of

emphasis on one part would be corrected, and a just balance would be made.

But let us honestly state the facts. Our America has a bad name for superficialness. Great men, great nations, have not been boasters and buffoons, but perceivers of the terror of life, and have manned themselves to face it. The Spartan, embodying his religion in his country, dies before its majesty without a question. The Turk, who believes his doom is written on the iron leaf in the moment when he entered the world, rushes on the enemy's sabre with undivided will. The Turk, the Arab, the Persian, accepts the foreordained fate: —

> "On two days, it steads not to run from thy grave,
> The appointed, and the unappointed day;
> On the first, neither balm nor physician can save,
> Nor thee, on the second, the Universe slay."[1]

The Hindoo under the wheel is as firm. Our Calvinists in the last generation had something of the same dignity. They felt that the weight of the Universe held them down to their place. What could *they* do? Wise men feel that there is something which cannot be talked or voted away, — a strap or belt which girds the world: —

> "The Destinee, ministre general,
> That executeth in the world over al,

The purveiance that God hath seen beforne,
So strong it is, that though the world had sworne
The contrary of a thing by yea or nay,
Yet sometime it shall fallen on a day
That falleth not oft in a thousand yeer;
For certainly, our appetités here,
Be it or warre, or pees, or hate, or love,
All this is ruled by the sight above."

CHAUCER: *The Knighte's Tale.*[1]

The Greek Tragedy expressed the same sense. "Whatever is fated that will take place. The great immense mind of Jove is not to be transgressed."

Savages cling to a local god of one tribe or town. The broad ethics of Jesus were quickly narrowed to village theologies, which preach an election or favoritism. And now and then an amiable parson, like Jung Stilling or Robert Huntington, believes in a pistareen-Providence, which, whenever the good man wants a dinner, makes that somebody shall knock at his door and leave a half-dollar.[2] But Nature is no sentimentalist, — does not cosset or pamper us. We must see that the world is rough and surly, and will not mind drowning a man or a woman, but swallows your ship like a grain of dust.[1] The cold, inconsiderate of persons, tingles your blood, benumbs your feet, freezes a man like

an apple. The diseases, the elements, fortune, gravity, lightning, respect no persons. The way of Providence is a little rude. The habit of snake and spider, the snap of the tiger and other leapers and bloody jumpers, the crackle of the bones of his prey in the coil of the anaconda, — these are in the system, and our habits are like theirs. You have just dined, and however scrupulously the slaughter-house is concealed in the graceful distance of miles, there is complicity, expensive races, — race living at the expense of race. The planet is liable to shocks from comets, perturbations from planets, rendings from earthquake and volcano, alterations of climate, precessions of equinoxes. Rivers dry up by opening of the forest. The sea changes its bed. Towns and counties fall into it. At Lisbon an earthquake killed men like flies. At Naples three years ago ten thousand persons were crushed in a few minutes. The scurvy at sea, the sword of the climate in the west of Africa, at Cayenne, at Panama, at New Orleans, cut off men like a massacre. Our western prairie shakes with fever and ague. The cholera, the small-pox, have proved as mortal to some tribes as a frost to the crickets, which, having filled the summer with noise, are silenced

by a fall of the temperature of one night. Without uncovering what does not concern us, or counting how many species of parasites hang on a bombyx, or groping after intestinal parasites or infusory biters, or the obscurities of alternate generation,— the forms of the shark, the *labrus*, the jaw of the sea-wolf paved with crushing teeth, the weapons of the grampus, and other warriors hidden in the sea, are hints of ferocity in the interiors of nature. Let us not deny it up and down. Providence has a wild, rough, incalculable road to its end, and it is of no use to try to whitewash its huge, mixed instrumentalities, or to dress up that terrific benefactor in a clean shirt and white neckcloth of a student in divinity.

Will you say, the disasters which threaten mankind are exceptional, and one need not lay his account for cataclysms every day? Aye, but what happens once may happen again, and so long as these strokes are not to be parried by us they must be feared.

But these shocks and ruins are less destructive to us than the stealthy power of other laws which act on us daily. An expense of ends to means is fate; — organization tyrannizing over character. The menagerie, or forms and powers

of the spine, is a book of fate; the bill of the bird, the skull of the snake, determines tyrannically its limits.[1] So is the scale of races, of temperaments; so is sex; so is climate; so is the reaction of talents imprisoning the vital power in certain directions. Every spirit makes its house; but afterwards the house confines the spirit.

The gross lines are legible to the dull; the cabman is phrenologist so far, he looks in your face to see if his shilling is sure. A dome of brow denotes one thing, a pot-belly another; a squint, a pug-nose, mats of hair, the pigment of the epidermis, betray character. People seem sheathed in their tough organization. Ask Spurzheim, ask the doctors, ask Quetelet if temperaments decide nothing? — or if there be anything they do not decide?[2] Read the description in medical books of the four temperaments and you will think you are reading your own thoughts which you had not yet told. Find the part which black eyes and which blue eyes play severally in the company. How shall a man escape from his ancestors, or draw off from his veins the black drop which he drew from his father's or his mother's life? It often appears in a family as if all the qualities of the progenitors were potted in

several jars, — some ruling quality in each son or daughter of the house; and sometimes the unmixed temperament, the rank unmitigated elixir, the family vice is drawn off in a separate individual and the others are proportionally relieved.[1] We sometimes see a change of expression in our companion and say his father or his mother comes to the windows of his eyes, and sometimes a remote relative. In different hours a man represents each of several of his ancestors, as if there were seven or eight of us rolled up in each man's skin, — seven or eight ancestors at least; and they constitute the variety of notes for that new piece of music which his life is.[2] At the corner of the street you read the possibility of each passenger in the facial angle, in the complexion, in the depth of his eye. His parentage determines it. Men are what their mothers made them. You may as well ask a loom which weaves huckabuck why it does not make cashmere, as expect poetry from this engineer, or a chemical discovery from that jobber.[3] Ask the digger in the ditch to explain Newton's laws; the fine organs of his brain have been pinched by overwork and squalid poverty from father to son for a hundred years. When each comes forth from his mother's womb, the gate of gifts closes behind

him.[1] Let him value his hands and feet, he has but one pair. So he has but one future, and that is already predetermined in his lobes and described in that little fatty face, pig-eye, and squat form. All the privilege and all the legislation of the world cannot meddle or help to make a poet or a prince of him.[2]

Jesus said, "When he looketh on her, he hath committed adultery." But he is an adulterer before he has yet looked on the woman, by the superfluity of animal and the defect of thought in his constitution. Who meets him, or who meets her, in the street, sees that they are ripe to be each other's victim.

In certain men digestion and sex absorb the vital force, and the stronger these are, the individual is so much weaker. The more of these drones perish, the better for the hive. If, later, they give birth to some superior individual, with force enough to add to this animal a new aim and a complete apparatus to work it out, all the ancestors are gladly forgotten. Most men and most women are merely one couple more. Now and then one has a new cell or camarilla opened in his brain,—an architectural, a musical, or a philological knack; some stray taste or talent for flowers, or chemistry, or pigments, or story-

telling; a good hand for drawing, a good foot for dancing, an athletic frame for wide journeying, etc. — which skill nowise alters rank in the scale of nature, but serves to pass the time; the life of sensation going on as before. At last these hints and tendencies are fixed in one or in a succession. Each absorbs so much food and force as to become itself a new centre. The new talent draws off so rapidly the vital force that not enough remains for the animal functions, hardly enough for health; so that in the second generation, if the like genius appear, the health is visibly deteriorated and the generative force impaired.

People are born with the moral or with the material bias; — uterine brothers with this diverging destination; and I suppose, with high magnifiers, Mr. Frauenhofer or Dr. Carpenter might come to distinguish in the embryo, at the fourth day, — this is a Whig, and that a Free-soiler.[1]

It was a poetic attempt to lift this mountain of Fate, to reconcile this despotism of race with liberty, which led the Hindoos to say, "Fate is nothing but the deeds committed in a prior state of existence."[2] I find the coincidence of the extremes of Eastern and Western speculation

in the daring statement of Schelling, "There is in every man a certain feeling that he has been what he is from all eternity, and by no means became such in time." To say it less sublimely, — in the history of the individual is always an account of his condition, and he knows himself to be a party to his present estate.

A good deal of our politics is physiological. Now and then a man of wealth in the heyday of youth adopts the tenet of broadest freedom. In England there is always some man of wealth and large connection, planting himself, during all his years of health, on the side of progress, who, as soon as he begins to die, checks his forward play, calls in his troops and becomes conservative. All conservatives are such from personal defects. They have been effeminated by position or nature, born halt and blind, through luxury of their parents, and can only, like invalids, act on the defensive. But strong natures, backwoodsmen, New Hampshire giants, Napoleons, Burkes, Broughams, Websters, Kossuths, are inevitable patriots, until their life ebbs and their defects and gout, palsy and money, warp them.

The strongest idea incarnates itself in major-

ities and nations, in the healthiest and strongest. Probably the election goes by avoirdupois weight, and if you could weigh bodily the tonnage of any hundred of the Whig and the Democratic party in a town on the Dearborn balance, as they passed the hay-scales, you could predict with certainty which party would carry it. On the whole it would be rather the speediest way of deciding the vote, to put the selectmen or the mayor and aldermen at the hay-scales.

In science we have to consider two things: power and circumstance. All we know of the egg, from each successive discovery, is, *another vesicle;* and if, after five hundred years you get a better observer or a better glass, he finds, within the last observed, another. In vegetable and animal tissue it is just alike, and all that the primary power or spasm operates is still vesicles, vesicles. Yes, — but the tyrannical Circumstance! A vesicle in new circumstances, a vesicle lodged in darkness, Oken thought, became animal; in light, a plant.[1] Lodged in the parent animal, it suffers changes which end in unsheathing miraculous capability in the unaltered vesicle, and it unlocks itself to fish, bird, or quadruped, head and foot, eye and claw. The Circumstance is Nature.[2] Nature is what

you may do. There is much you may not. We have two things, — the circumstance, and the life. Once we thought positive power was all. Now we learn that negative power, or circumstance, is half. Nature is the tyrannous circumstance, the thick skull, the sheathed snake, the ponderous, rock-like jaw; necessitated activity; violent direction; the conditions of a tool, like the locomotive, strong enough on its track, but which can do nothing but mischief off of it; or skates, which are wings on the ice but fetters on the ground.

The book of Nature is the book of Fate. She turns the gigantic pages, — leaf after leaf, — never re-turning one. One leaf she lays down, a floor of granite; then a thousand ages, and a bed of slate; a thousand ages, and a measure of coal; a thousand ages, and a layer of marl and mud: vegetable forms appear; her first misshapen animals, zoöphyte, trilobium, fish; then, saurians, — rude forms, in which she has only blocked her future statue, concealing under these unwieldy monsters the fine type of her coming king. The face of the planet cools and dries, the races meliorate, and man is born. But when a race has lived its term, it comes no more again.[1]

The population of the world is a conditional population; not the best, but the best that could live now; and the scale of tribes, and the steadiness with which victory adheres to one tribe and defeat to another, is as uniform as the superposition of strata. We know in history what weight belongs to race. We see the English, French, and Germans planting themselves on every shore and market of America and Australia, and monopolizing the commerce of these countries. We like the nervous and victorious habit of our own branch of the family. We follow the step of the Jew, of the Indian, of the Negro. We see how much will has been expended to extinguish the Jew, in vain. Look at the unpalatable conclusions of Knox, in his Fragment of Races; — a rash and unsatisfactory writer, but charged with pungent and unforgetable truths. "Nature respects race, and not hybrids." "Every race has its own *habitat*." "Detach a colony from the race, and it deteriorates to the crab." See the shades of the picture. The German and Irish millions, like the Negro, have a great deal of guano in their destiny. They are ferried over the Atlantic and carted over America, to ditch and to drudge, to make corn cheap and then to lie down

prematurely to make a spot of green grass on the prairie.[1]

One more fagot of these adamantine bandages is the new science of Statistics. It is a rule that the most casual and extraordinary events, if the basis of population is broad enough, become matter of fixed calculation. It would not be safe to say when a captain like Bonaparte, a singer like Jenny Lind, or a navigator like Bowditch would be born in Boston; but, on a population of twenty or two hundred millions, something like accuracy may be had.[2]

'T is frivolous to fix pedantically the date of particular inventions. They have all been invented over and over fifty times. Man is the arch machine of which all these shifts drawn from himself are toy models. He helps himself on each emergency by copying or duplicating his own structure, just so far as the need is. 'T is hard to find the right Homer, Zoroaster, or Menu; harder still to find the Tubal Cain, or Vulcan, or Cadmus, or Copernicus, or Fust,[3] or Fulton; the indisputable inventor. There are scores and centuries of them. "The air is full of men." This kind of talent so abounds, this constructive tool-making efficiency, as if it adhered to the chemic atoms; as if the air he

breathes were made of Vaucansons, Franklins, and Watts.

Doubtless in every million there will be an astronomer, a mathematician, a comic poet, a mystic. No one can read the history of astronomy without perceiving that Copernicus, Newton, Laplace, are not new men, or a new kind of men, but that Thales, Anaximenes, Hipparchus, Empedocles, Aristarchus, Pythagoras, Œnipodes, had anticipated them; each had the same tense geometrical brain, apt for the same vigorous computation and logic; a mind parallel to the movement of the world. The Roman mile probably rested on a measure of a degree of the meridian. Mahometan and Chinese know what we know of leap-year, of the Gregorian calendar, and of the precession of the equinoxes. As in every barrel of cowries brought to New Bedford there shall be one *orangia*,[1] so there will, in a dozen millions of Malays and Mahometans, be one or two astronomical skulls. In a large city, the most casual things, and things whose beauty lies in their casualty, are produced as punctually and to order as the baker's muffin for breakfast. Punch makes exactly one capital joke a week; and the journals contrive to furnish one good piece of news every day.

And not less work the laws of repression, the penalities of violated functions. Famine, typhus, frost, war, suicide and effete races must be reckoned calculable parts of the system of the world.

These are pebbles from the mountain, hints of the terms by which our life is walled up, and which show a kind of mechanical exactness, as of a loom or mill in what we call casual or fortuitous events.

The force with which we resist these torrents of tendency looks so ridiculously inadequate that it amounts to little more than a criticism or protest made by a minority of one, under compulsion of millions. I seemed in the height of a tempest to see men overboard struggling in the waves, and driven about here and there. They glanced intelligently at each other, but 't was little they could do for one another; 't was much if each could keep afloat alone. Well, they had a right to their eye-beams, and all the rest was Fate.[1]

We cannot trifle with this reality, this cropping-out in our planted gardens of the core of the world. No picture of life can have any veracity that does not admit the odious facts. A man's power is hooped in by a necessity which,

by many experiments, he touches on every side until he learns its arc.

The element running through entire nature, which we popularly call Fate, is known to us as limitation. Whatever limits us we call Fate. If we are brute and barbarous, the fate takes a brute and dreadful shape. As we refine, our checks become finer. If we rise to spiritual culture, the antagonism takes a spiritual form. In the Hindoo fables, Vishnu follows Maya through all her ascending changes, from insect and crawfish up to elephant; whatever form she took, he took the male form of that kind, until she became at last woman and goddess, and he a man and a god. The limitations refine as the soul purifies, but the ring of necessity is always perched at the top.

When the gods in the Norse heaven were unable to bind the Fenris Wolf[1] with steel or with weight of mountains, — the one he snapped and the other he spurned with his heel, — they put round his foot a limp band softer than silk or cobweb, and this held him; the more he spurned it the stiffer it drew. So soft and so stanch is the ring of Fate. Neither brandy, nor nectar, nor sulphuric ether, nor hell-fire, nor ichor, nor poetry, nor genius, can get rid of this limp

band. For if we give it the high sense in which the poets use it, even thought itself is not above Fate; that too must act according to eternal laws, and all that is wilful and fantastic in it is in opposition to its fundamental essence.

And last of all, high over thought, in the world of morals, Fate appears as vindicator, levelling the high, lifting the low, requiring justice in man, and always striking soon or late when justice is not done.[1] What is useful will last, what is hurtful will sink. "The doer must suffer," said the Greeks; "you would soothe a Deity not to be soothed." "God himself cannot procure good for the wicked," said the Welsh triad.[2] "God may consent, but only for a time," said the bard of Spain. The limitation is impassable by any insight of man. In its last and loftiest ascensions, insight itself and the freedom of the will is one of its obedient members. But we must not run into generalizations too large, but show the natural bounds or essential distinctions, and seek to do justice to the other elements as well.

Thus we trace Fate in matter, mind, and morals; in race, in retardations of strata, and in thought and character as well. It is everywhere

bound or limitation. But Fate has its lord; limitation its limits, — is different seen from above and from below, from within and from without. For though Fate is immense, so is Power, which is the other fact in the dual world, immense. If Fate follows and limits Power, Power attends and antagonizes Fate. We must respect Fate as natural history, but there is more than natural history.[1] For who and what is this criticism that pries into the matter? Man is not order of nature, sack and sack, belly and members, link in a chain, nor any ignominious baggage; but a stupendous antagonism, a dragging together of the poles of the Universe. He betrays his relation to what is below him, — thick-skulled, small-brained, fishy, quadrumanous, quadruped ill-disguised, hardly escaped into biped, — and has paid for the new powers by loss of some of the old ones. But the lightning which explodes and fashions planets, maker of planets and suns, is in him. On one side elemental order, sandstone and granite, rock-ledges, peat-bog, forest, sea and shore; and on the other part thought, the spirit which composes and decomposes nature, — here they are, side by side, god and devil, mind and matter, king and conspirator, belt and spasm, riding

peacefully together in the eye and brain of every man.

Nor can he blink the freewill. To hazard the contradiction, — freedom is necessary. If you please to plant yourself on the side of Fate, and say, Fate is all; then we say, a part of Fate is the freedom of man. Forever wells up the impulse of choosing and acting in the soul. Intellect annuls Fate. So far as a man thinks, he is free.[1] And though nothing is more disgusting than the crowing about liberty by slaves, as most men are, and the flippant mistaking for freedom of some paper preamble like a Declaration of Independence or the statute right to vote, by those who have never dared to think or to act, — yet it is wholesome to man to look not at Fate, but the other way: the practical view is the other. His sound relation to these facts is to use and command, not to cringe to them. "Look not on Nature, for her name is fatal," said the oracle.[2] The too much contemplation of these limits induces meanness. They who talk much of destiny, their birth-star, etc., are in a lower dangerous plane, and invite the evils they fear.

I cited the instinctive and heroic races as proud believers in Destiny. They conspire with

it; a loving resignation is with the event. But the dogma makes a different impression when it is held by the weak and lazy. 'T is weak and vicious people who cast the blame on Fate. The right use of Fate is to bring up our conduct to the loftiness of nature. Rude and invincible except by themselves are the elements. So let man be. Let him empty his breast of his windy conceits, and show his lordship by manners and deeds on the scale of nature. Let him hold his purpose as with the tug of gravitation. No power, no persuasion, no bribe shall make him give up his point. A man ought to compare advantageously with a river, an oak, or a mountain.[1] He shall have not less the flow, the expansion, and the resistance of these.

'T is the best use of Fate to teach a fatal courage. Go face the fire at sea, or the cholera in your friend's house, or the burglar in your own, or what danger lies in the way of duty,— knowing you are guarded by the cherubim of Destiny. If you believe in Fate to your harm, believe it at least for your good.

For if Fate is so prevailing, man also is part of it, and can confront fate with fate. If the Universe have these savage accidents, our atoms are as savage in resistance. We should be crushed

by the atmosphere, but for the reaction of the air within the body. A tube made of a film of glass can resist the shock of the ocean if filled with the same water. If there be omnipotence in the stroke, there is omnipotence of recoil.

1. But Fate against Fate is only parrying and defence: there are also the noble creative forces. The revelation of Thought takes man out of servitude into freedom. We rightly say of ourselves, we were born and afterward we were born again, and many times. We have successive experiences so important that the new forgets the old, and hence the mythology of the seven or the nine heavens. The day of days, the great day of the feast of life, is that in which the inward eye opens to the Unity in things, to the omnipresence of law: — sees that what is must be and ought to be, or is the best. This beatitude dips from on high down on us and we see. It is not in us so much as we are in it. If the air come to our lungs, we breathe and live; if not, we die. If the light come to our eyes, we see; else not. And if truth come to our mind we suddenly expand to its dimensions, as if we grew to worlds. We are as lawgivers; we speak for Nature; we prophesy and divine.[1]

This insight throws us on the party and

interest of the Universe, against all and sundry; against ourselves as much as others. A man speaking from insight affirms of himself what is true of the mind: seeing its immortality, he says, I am immortal; seeing its invincibility, he says, I am strong.[1] It is not in us, but we are in it. It is of the maker, not of what is made. All things are touched and changed by it. This uses and is not used. It distances those who share it from those who share it not. Those who share it not are flocks and herds. It dates from itself; not from former men or better men, gospel, or constitution, or college, or custom. Where it shines, Nature is no longer intrusive, but all things make a musical or pictorial impression. The world of men show like a comedy without laughter: populations, interests, government, history; 't is all toy figures in a toy house. It does not overvalue particular truths. We hear eagerly every thought and word quoted from an intellectual man. But in his presence our own mind is roused to activity, and we forget very fast what he says, much more interested in the new play of our own thought than in any thought of his.[2] 'T is the majesty into which we have suddenly mounted, the impersonality, the scorn of ego-

tisms, the sphere of laws, that engage us. Once we were stepping a little this way and a little that way; now we are as men in a balloon, and do not think so much of the point we have left, or the point we would make, as of the liberty and glory of the way.

Just as much intellect as you add, so much organic power. He who sees through the design, presides over it, and must will that which must be. We sit and rule, and, though we sleep, our dream will come to pass. Our thought, though it were only an hour old, affirms an oldest necessity, not to be separated from thought, and not to be separated from will. They must always have coexisted. It apprises us of its sovereignty and godhead, which refuse to be severed from it. It is not mine or thine, but the will of all mind. It is poured into the souls of all men, as the soul itself which constitutes them men. I know not whether there be, as is alleged, in the upper region of our atmosphere, a permanent westerly current which carries with it all atoms which rise to that height, but I see that when souls reach a certain clearness of perception they accept a knowledge and motive above selfishness. A breath of will blows eternally through the universe of souls in the

direction of the Right and Necessary. It is the air which all intellects inhale and exhale, and it is the wind which blows the worlds into order and orbit.

Thought dissolves the material universe by carrying the mind up into a sphere where all is plastic. Of two men, each obeying his own thought, he whose thought is deepest will be the strongest character. Always one man more than another represents the will of Divine Providence to the period.

2. If thought makes free, so does the moral sentiment. The mixtures of spiritual chemistry refuse to be analyzed. Yet we can see that with the perception of truth is joined the desire that it shall prevail; that affection is essential to will.[1] Moreover, when a strong will appears, it usually results from a certain unity of organization, as if the whole energy of body and mind flowed in one direction. All great force is real and elemental. There is no manufacturing a strong will. There must be a pound to balance a pound. Where power is shown in will, it must rest on the universal force. Alaric and Bonaparte must believe they rest on a truth, or their will can be bought or bent. There is a bribe possible for any finite will. But the pure sympathy with

universal ends is an infinite force, and cannot be bribed or bent. Whoever has had experience of the moral sentiment cannot choose but believe in unlimited power. Each pulse from that heart is an oath from the Most High. I know not what the word *sublime* means, if it be not the intimations, in this infant, of a terrific force.[1] A text of heroism, a name and anecdote of courage, are not arguments but sallies of freedom. One of these is the verse of the Persian Hafiz, "'T is written on the gate of Heaven, 'Woe unto him who suffers himself to be betrayed by Fate!'" Does the reading of history make us fatalists? What courage does not the opposite opinion show! A little whim of will to be free gallantly contending against the universe of chemistry.

But insight is not will, nor is affection will. Perception is cold, and goodness dies in wishes. As Voltaire said, 't is the misfortune of worthy people that they are cowards; "un des plus grands malheurs des honnêtes gens c'est qu'ils sont des lâches." There must be a fusion of these two to generate the energy of will. There can be no driving force except through the conversion of the man into his will, making him the will, and the will him. And one may say boldly

that no man has a right perception of any truth who has not been reacted on by it so as to be ready to be its martyr.

The one serious and formidable thing in nature is a will. Society is servile from want of will, and therefore the world wants saviours and religions. One way is right to go; the hero sees it, and moves on that aim, and has the world under him for root and support. He is to others as the world. His approbation is honor; his dissent, infamy. The glance of his eye has the force of sunbeams. A personal influence towers up in memory only worthy, and we gladly forget numbers, money, climate, gravitation, and the rest of Fate.

We can afford to allow the limitation, if we know it is the meter of the growing man. We stand against Fate, as children stand up against the wall in their father's house and notch their height from year to year. But when the boy grows to man, and is master of the house, he pulls down that wall and builds a new and bigger. 'T is only a question of time. Every brave youth is in training to ride and rule this dragon. His science is to make weapons and wings of these passions and retarding forces.'

Now whether, seeing these two things, fate and power, we are permitted to believe in unity? The bulk of mankind believe in two gods. They are under one dominion here in the house, as friend and parent, in social circles, in letters, in art, in love, in religion; but in mechanics, in dealing with steam and climate, in trade, in politics, they think they come under another; and that it would be a practical blunder to transfer the method and way of working of one sphere into the other. What good, honest, generous men at home, will be wolves and foxes on 'Change! What pious men in the parlor will vote for what reprobates at the polls! To a certain point, they believe themselves the care of a Providence. But in a steamboat, in an epidemic, in war, they believe a malignant energy rules.[1]

But relation and connection are not somewhere and sometimes, but everywhere and always. The divine order does not stop where their sight stops. The friendly power works on the same rules in the next farm and the next planet. But where they have not experience they run against it and hurt themselves. Fate then is a name for facts not yet passed under the fire of thought; for causes which are unpenetrated.

But every jet of chaos which threatens to exterminate us is convertible by intellect into wholesome force. Fate is unpenetrated causes. The water drowns ship and sailor like a grain of dust. But learn to swim, trim your bark, and the wave which drowned it will be cloven by it and carry it like its own foam, a plume and a power.[1] The cold is inconsiderate of persons, tingles your blood, freezes a man like a dew-drop. But learn to skate, and the ice will give you a graceful, sweet, and poetic motion. The cold will brace your limbs and brain to genius, and make you foremost men of time. Cold and sea will train an imperial Saxon race, which nature cannot bear to lose, and after cooping it up for a thousand years in yonder England, gives a hundred Englands, a hundred Mexicos. All the bloods it shall absorb and domineer: and more than Mexicos, the secrets of water and steam, the spasms of electricity, the ductility of metals, the chariot of the air, the ruddered balloon are awaiting you.

The annual slaughter from typhus far exceeds that of war; but right drainage destroys typhus. The plague in the sea-service from scurvy is healed by lemon juice and other diets portable or procurable; the depopulation by cholera and

small-pox is ended by drainage and vaccination; and every other pest is not less in the chain of cause and effect, and may be fought off. And whilst art draws out the venom, it commonly extorts some benefit from the vanquished enemy. The mischievous torrent is taught to drudge for man; the wild beasts he makes useful for food, or dress, or labor; the chemic explosions are controlled like his watch. These are now the steeds on which he rides. Man moves in all modes, by legs of horses, by wings of wind, by steam, by gas of balloon, by electricity, and stands on tiptoe threatening to hunt the eagle in his own element. There 's nothing he will not make his carrier.

Steam was till the other day the devil which we dreaded. Every pot made by any human potter or brazier had a hole in its cover, to let off the enemy, lest he should lift pot and roof and carry the house away. But the Marquis of Worcester,[1] Watt, and Fulton bethought themselves that where was power was not devil, but was God; that it must be availed of, and not by any means let off and wasted. Could he lift pots and roofs and houses so handily? He was the workman they were in search of. He could be used to lift away, chain and compel other

devils far more reluctant and dangerous, namely, cubic miles of earth, mountains, weight or resistance of water, machinery, and the labors of all men in the world; and time he shall lengthen, and shorten space.

It has not fared much otherwise with higher kinds of steam. The opinion of the million was the terror of the world, and it was attempted either to dissipate it, by amusing nations, or to pile it over with strata of society, — a layer of soldiers, over that a layer of lords, and a king on the top; with clamps and hoops of castles, garrisons, and police. But sometimes the religious principle would get in and burst the hoops and rive every mountain laid on top of it. The Fultons and Watts of politics, believing in unity, saw that it was a power, and by satisfying it (as justice satisfies everybody), through a different disposition of society, — grouping it on a level instead of piling it into a mountain, — they have contrived to make of this terror the most harmless and energetic form of a State.

Very odious, I confess, are the lessons of Fate. Who likes to have a dapper phrenologist pronouncing on his fortunes? Who likes to believe that he has, hidden in his skull, spine, and pelvis, all the vices of a Saxon or Celtic race, which

will be sure to pull him down, — with what grandeur of hope and resolve he is fired, — into a selfish, huckstering, servile, dodging animal? A learned physician tells us the fact is invariable with the Neapolitan, that when mature he assumes the forms of the unmistakable scoundrel. That is a little overstated, — but may pass.

But these are magazines and arsenals. A man must thank his defects, and stand in some terror of his talents. A transcendent talent draws so largely on his forces as to lame him; a defect pays him revenues on the other side. The sufferance which is the badge of the Jew, has made him, in these days, the ruler of the rulers of the earth. If Fate is ore and quarry, if evil is good in the making, if limitation is power that shall be, if calamities, oppositions, and weights are wings and means, — we are reconciled.[1]

Fate involves the melioration. No statement of the Universe can have any soundness which does not admit its ascending effort. The direction of the whole and of the parts is toward benefit, and in proportion to the health. Behind every individual closes organization; before him opens liberty, — the Better, the Best. The first and worse races are dead. The second and imperfect races are dying out, or remain for the

maturing of higher. In the latest race, in man, every generosity, every new perception, the love and praise he extorts from his fellows, are certificates of advance out of fate into freedom. Liberation of the will from the sheaths and clogs of organization which he has outgrown, is the end and aim of this world. Every calamity is a spur and valuable hint; and where his endeavors do not yet fully avail, they tell as tendency. The whole circle of animal life — tooth against tooth, devouring war, war for food, a yelp of pain and a grunt of triumph, until at last the whole menagerie, the whole chemical mass is mellowed and refined for higher use — pleases at a sufficient perspective.

But to see how fate slides into freedom and freedom into fate, observe how far the roots of every creature run, or find if you can a point where there is no thread of connection. Our life is consentaneous and far-related. This knot of nature is so well tied that nobody was ever cunning enough to find the two ends. Nature is intricate, overlapped, interweaved and endless. Christopher Wren said of the beautiful King's College chapel,[1] that "if anybody would tell him where to lay the first stone, he would build such another." But where shall we find the first atom

in this house of man, which is all consent, inosculation and balance of parts?

The web of relation is shown in *habitat*, shown in hibernation. When hibernation was observed, it was found that whilst some animals became torpid in winter, others were torpid in summer: hibernation then was a false name. The *long sleep* is not an effect of cold, but is regulated by the supply of food proper to the animal. It becomes torpid when the fruit or prey it lives on is not in season, and regains its activity when its food is ready.

Eyes are found in light; ears in auricular air; feet on land; fins in water; wings in air; and each creature where it was meant to be, with a mutual fitness. Every zone has its own *Fauna*. There is adjustment between the animal and its food, its parasite, its enemy. Balances are kept. It is not allowed to diminish in numbers, nor to exceed. The like adjustments exist for man. His food is cooked when he arrives; his coal in the pit; the house ventilated; the mud of the deluge dried; his companions arrived at the same hour, and awaiting him with love, concert, laughter and tears. These are coarse adjustments, but the invisible are not less. There are more belongings to every creature than his air

and his food. His instincts must be met, and he has predisposing power that bends and fits what is near him to his use. He is not possible until the invisible things are right for him, as well as the visible. Of what changes then in sky and earth, and in finer skies and earths, does the appearance of some Dante or Columbus apprise us![1]

How is this effected? Nature is no spendthrift, but takes the shortest way to her ends. As the general says to his soldiers, "If you want a fort, build a fort," so nature makes every creature do its own work and get its living, — is it planet, animal or tree. The planet makes itself. The animal cell makes itself; — then, what it wants. Every creature, wren or dragon, shall make its own lair. As soon as there is life, there is self-direction and absorbing and using of material. Life is freedom, — life in the direct ratio of its amount. You may be sure the new-born man is not inert. Life works both voluntarily and supernaturally in its neighborhood. Do you suppose he can be estimated by his weight in pounds, or that he is contained in his skin, — this reaching, radiating, jaculating fellow? The smallest candle fills a mile with its rays, and the papillæ of a man run out to every star.

When there is something to be done, the world knows how to get it done. The vegetable eye makes leaf, pericarp, root, bark, or thorn, as the need is; the first cell converts itself into stomach, mouth, nose, or nail, according to the want; the world throws its life into a hero or a shepherd, and puts him where he is wanted. Dante and Columbus were Italians, in their time; they would be Russians or Americans to-day. Things ripen, new men come. The adaptation is not capricious. The ulterior aim, the purpose beyond itself, the correlation by which planets subside and crystallize, then animate beasts and men, — will not stop but will work into finer particulars, and from finer to finest.

The secret of the world is the tie between person and event. Person makes event, and event person. The "times," "the age," what is that but a few profound persons and a few active persons who epitomize the times? — Goethe, Hegel, Metternich, Adams, Calhoun, Guizot, Peel, Cobden, Kossuth, Rothschild, Astor, Brunel, and the rest. The same fitness must be presumed between a man and the time and event, as between the sexes, or between a race of animals and the food it eats, or the

inferior races it uses. He thinks his fate alien, because the copula is hidden. But the soul contains the event that shall befall it; for the event is only the actualization of its thoughts, and what we pray to ourselves for is always granted.[1] The event is the print of your form. It fits you like your skin. What each does is proper to him. Events are the children of his body and mind. We learn that the soul of Fate is the soul of us, as Hafiz sings, —

> "Alas! till now I had not known,
> My guide and fortune's guide are one."

All the toys that infatuate men and which they play for, — houses, land, money, luxury, power, fame, are the selfsame thing, with a new gauze or two of illusion overlaid. And of all the drums and rattles by which men are made willing to have their heads broke, and are led out solemnly every morning to parade, — the most admirable is this by which we are brought to believe that events are arbitrary and independent of actions. At the conjuror's, we detect the hair by which he moves his puppet, but we have not eyes sharp enough to descry the thread that ties cause and effect.

Nature magically suits the man to his fortunes, by making these the fruit of his character.

Ducks take to the water, eagles to the sky, waders to the sea margin, hunters to the forest, clerks to counting-rooms, soldiers to the frontier. Thus events grow on the same stem with persons; are sub-persons. The pleasure of life is according to the man that lives it, and not according to the work or the place. Life is an ecstasy. We know what madness belongs to love, — what power to paint a vile object in hues of heaven. As insane persons are indifferent to their dress, diet, and other accommodations, and as we do in dreams, with equanimity, the most absurd acts, so a drop more of wine in our cup of life will reconcile us to strange company and work. Each creature puts forth from itself its own condition and sphere, as the slug sweats out its slimy house on the pear-leaf, and the woolly aphides on the apple perspire their own bed, and the fish its shell. In youth we clothe ourselves with rainbows and go as brave as the zodiac. In age we put out another sort of perspiration, — gout, fever, rheumatism, caprice, doubt, fretting and avarice.

A man's fortunes are the fruit of his character. A man's friends are his magnetisms.[1] We go to Herodotus and Plutarch for examples of Fate; but we are examples. "*Quisque suos*

patimur manes."[1] The tendency of every man to enact all that is in his constitution is expressed in the old belief that the efforts which we make to escape from our destiny only serve to lead us into it: and I have noticed a man likes better to be complimented on his position, as the proof of the last or total excellence, than on his merits.

A man will see his character emitted in the events that seem to meet, but which exude from and accompany him. Events expand with the character. As once he found himself among toys, so now he plays a part in colossal systems, and his growth is declared in his ambition, his companions and his performance. He looks like a piece of luck, but is a piece of causation; the mosaic, angulated and ground to fit into the gap he fills. Hence in each town there is some man who is, in his brain and performance, an explanation of the tillage, production, factories, banks, churches, ways of living and society of that town. If you do not chance to meet him, all that you see will leave you a little puzzled; if you see him it will become plain. We know in Massachusetts who built New Bedford, who built Lynn, Lowell, Lawrence, Clinton, Fitchburg, Holyoke, Portland, and many another noisy

mart.[1] Each of these men, if they were transparent, would seem to you not so much men as walking cities, and wherever you put them they would build one.

History is the action and reaction of these two, — Nature and Thought; two boys pushing each other on the curbstone of the pavement. Everything is pusher or pushed; and matter and mind are in perpetual tilt and balance, so. Whilst the man is weak, the earth takes up him. He plants his brain and affections. By and by he will take up the earth, and have his gardens and vineyards in the beautiful order and productiveness of his thought. Every solid in the universe is ready to become fluid on the approach of the mind, and the power to flux it is the measure of the mind.[2] If the wall remain adamant, it accuses the want of thought. To a subtle force it will stream into new forms, expressive of the character of the mind. What is the city in which we sit here, but an aggregate of incongruous materials which have obeyed the will of some man?[3] The granite was reluctant, but his hands were stronger, and it came. Iron was deep in the ground and well combined with stone, but could not hide from his fires. Wood, lime, stuffs, fruits, gums, were dispersed over the

earth and sea, in vain. Here they are, within reach of every man's day-labor, — what he wants of them. The whole world is the flux of matter over the wires of thought to the poles or points where it would build. The races of men rise out of the ground preoccupied with a thought which rules them, and divided into parties ready armed and angry to fight for this metaphysical abstraction. The quality of the thought differences the Egyptian and the Roman, the Austrian and the American. The men who come on the stage at one period are all found to be related to each other. Certain ideas are in the air. We are all impressionable, for we are made of them ; all impressionable, but some more than others, and these first express them. This explains the curious contemporaneousness of inventions and discoveries. The truth is in the air, and the most impressionable brain will announce it first, but all will announce it a few minutes later. So women, as most susceptible, are the best index of the coming hour.[1] So the great man, that is, the man most imbued with the spirit of the time, is the impressionable man ; — of a fibre irritable and delicate, like iodine to light. He feels the infinitesimal attractions. His mind is righter than others because he yields to a

current so feeble as can be felt only by a needle delicately poised.[1]

The correlation is shown in defects. Möller, in his Essay on Architecture, taught that the building which was fitted accurately to answer its end would turn out to be beautiful though beauty had not been intended. I find the like unity in human structures rather virulent and pervasive; that a crudity in the blood will appear in the argument; a hump in the shoulder will appear in the speech and handiwork. If his mind could be seen, the hump would be seen. If a man has a see-saw in his voice, it will run into his sentences, into his poem, into the structure of his fable, into his speculation, into his charity. And as every man is hunted by his own dæmon, vexed by his own disease, this checks all his activity.[2]

So each man, like each plant, has his parasites. A strong, astringent, bilious nature has more truculent enemies than the slugs and moths that fret my leaves. Such an one has curculios, borers, knife-worms; a swindler ate him first, then a client, then a quack, then smooth, plausible gentlemen, bitter and selfish as Moloch.

This correlation really existing can be divined. If the threads are there, thought can follow and

show them. Especially when a soul is quick and docile, as Chaucer sings: —

> "Or if the soule of proper kind
> Be so parfite as men find,
> That it wot what is to come,
> And that he warneth all and some
> Of everiche of hir aventures,
> By avisions or figures;
> But that our flesh hath no might
> To understand it aright
> For it is warned too derkely." [1]

Some people are made up of rhyme, coincidence, omen, periodicity, and presage: they meet the person they seek; what their companion prepares to say to them, they first say to him; and a hundred signs apprise them of what is about to befall.[2]

Wonderful intricacy in the web, wonderful constancy in the design this vagabond life admits. We wonder how the fly finds its mate, and yet year after year, we find two men, two women, without legal or carnal tie, spend a great part of their best time within a few feet of each other. And the moral is that what we seek we shall find; what we flee from flees from us; as Goethe said, "what we wish for in youth, comes in heaps on us in old age," too often cursed

with the granting of our prayer: and hence the high caution, that since we are sure of having what we wish, we beware to ask only for high things.

One key, one solution to the mysteries of human condition, one solution to the old knots of fate, freedom, and foreknowledge, exists; the propounding, namely, of the double consciousness. A man must ride alternately on the horses of his private and his public nature, as the equestrians in the circus throw themselves nimbly from horse to horse, or plant one foot on the back of one and the other foot on the back of the other.[1] So when a man is the victim of his fate, has sciatica in his loins and cramp in his mind; a club-foot and a club in his wit; a sour face and a selfish temper; a strut in his gait and a conceit in his affection; or is ground to powder by the vice of his race; — he is to rally on his relation to the Universe, which his ruin benefits. Leaving the dæmon who suffers, he is to take sides with the Deity who secures universal benefit by his pain.

To offset the drag of temperament and race, which pulls down, learn this lesson, namely, that by the cunning co-presence of two elements, which is throughout nature, whatever lames or

paralyzes you draws in with it the divinity, in some form, to repay. A good intention clothes itself with sudden power. When a god wishes to ride, any chip or pebble will bud and shoot out winged feet and serve him for a horse.[1]

Let us build altars to the Blessed Unity which holds nature and souls in perfect solution, and compels every atom to serve an universal end. I do not wonder at a snow-flake, a shell, a summer landscape, or the glory of the stars; but at the necessity of beauty under which the universe lies; that all is and must be pictorial; that the rainbow and the curve of the horizon and the arch of the blue vault are only results from the organism of the eye.[2] There is no need for foolish amateurs to fetch me to admire a garden of flowers, or a sun-gilt cloud, or a waterfall, when I cannot look without seeing splendor and grace. How idle to choose a random sparkle here or there, when the indwelling necessity plants the rose of beauty on the brow of chaos, and discloses the central intention of Nature to be harmony and joy.

Let us build altars to the Beautiful Necessity.[3] If we thought men were free in the sense that in a single exception one fantastical will could prevail over the law of things, it were all

one as if a child's hand could pull down the sun. If in the least particular one could derange the order of nature, — who would accept the gift of life?

Let us build altars to the Beautiful Necessity, which secures that all is made of one piece; that plaintiff and defendant, friend and enemy, animal and planet, food and eater are of one kind. In astronomy is vast space but no foreign system; in geology, vast time but the same laws as to-day. Why should we be afraid of Nature, which is no other than "philosophy and theology embodied"? Why should we fear to be crushed by savage elements, we who are made up of the same elements? Let us build to the Beautiful Necessity, which makes man brave in believing that he cannot shun a danger that is appointed, nor incur one that is not; to the Necessity which rudely or softly educates him to the perception that there are no contingencies; that Law rules throughout existence; a Law which is not intelligent but intelligence; — not personal nor impersonal — it disdains words and passes understanding; it dissolves persons; it vivifies nature; yet solicits the pure in heart to draw on all its omnipotence.'

II

POWER

His tongue was framed to music,
And his hand was armed with skill;
His face was the mould of beauty,
And his heart the throne of will.

POWER

THERE is not yet any inventory of a man's faculties, any more than a bible of his opinions. Who shall set a limit to the influence of a human being? There are men who by their sympathetic attractions carry nations with them and lead the activity of the human race. And if there be such a tie that wherever the mind of man goes, nature will accompany him, perhaps there are men whose magnetisms are of that force to draw material and elemental powers, and, where they appear, immense instrumentalities organize around them. Life is a search after power; and this is an element with which the world is so saturated, — there is no chink or crevice in which it is not lodged, — that no honest seeking goes unrewarded. A man should prize events and possessions as the ore in which this fine mineral is found; and he can well afford to let events and possessions and the breath of the body go, if their value has been added to him in the shape of power. If he have secured the elixir, he can spare the wide gardens from which it was distilled. A cultivated man, wise to know and bold to per-

form, is the end to which nature works, and the education of the will is the flowering and result of all this geology and astronomy.

All successful men have agreed in one thing, — they were *causationists*. They believed that things went not by luck, but by law; that there was not a weak or a cracked link in the chain that joins the first and last of things. A belief in causality, or strict connection between every pulse-beat and the principle of being, and, in consequence, belief in compensation, or that nothing is got for nothing, — characterizes all valuable minds, and must control every effort that is made by an industrious one. The most valiant men are the best believers in the tension of the laws. "All the great captains," said Bonaparte, "have performed vast achievements by conforming with the rules of the art, — by adjusting efforts to obstacles."[1]

The key to the age may be this, or that, or the other, as the young orators describe; the key to all ages is — Imbecility; imbecility in the vast majority of men at all times, and even in heroes in all but certain eminent moments; victims of gravity, custom and fear.[2] This gives force to the strong, — that the multitude have no habit of self-reliance or original action.

We must reckon success a constitutional trait. Courage, the old physicians taught (and their meaning holds, if their physiology is a little mythical),— courage, or the degree of life, is as the degree of circulation of the blood in the arteries. "During passion, anger, fury, trials of strength, wrestling, fighting, a large amount of blood is collected in the arteries, the maintenance of bodily strength requiring it, and but little is sent into the veins. This condition is constant with intrepid persons." Where the arteries hold their blood, is courage and adventure possible. Where they pour it unrestrained into the veins, the spirit is low and feeble. For performance of great mark, it needs extraordinary health. If Eric is in robust health, and has slept well, and is at the top of his condition, and thirty years old, at his departure from Greenland he will steer west, and his ships will reach Newfoundland. But take out Eric and put in a stronger and bolder man,— Biorn, or Thorfin,— and the ships will, with just as much ease, sail six hundred, one thousand, fifteen hundred miles further, and reach Labrador and New England. There is no chance in results. With adults, as with children, one class enter cordially into the game and whirl with the whirling world; the

others have cold hands and remain bystanders; or are only dragged in by the humor and vivacity of those who can carry a dead weight. The first wealth is health. Sickness is poor-spirited, and cannot serve any one: it must husband its resources to live.[1] But health or fulness answers its own ends and has to spare, runs over, and inundates the neighborhoods and creeks of other men's necessities.

All power is of one kind, a sharing of the nature of the world. The mind that is parallel with the laws of nature will be in the current of events and strong with their strength. One man is made of the same stuff of which events are made; is in sympathy with the course of things; can predict it. Whatever befalls, befalls him first; so that he is equal to whatever shall happen. A man who knows men, can talk well on politics, trade, law, war, religion. For everywhere men are led in the same manners.[2]

The advantage of a strong pulse is not to be supplied by any labor, art or concert. It is like the climate, which easily rears a crop which no glass, or irrigation, or tillage, or manures can elsewhere rival. It is like the opportunity of a city like New York or Constantinople, which needs no diplomacy to force capital or genius

or labor to it. They come of themselves, as the waters flow to it. So a broad, healthy, massive understanding seems to lie on the shore of unseen rivers, of unseen oceans, which are covered with barks that night and day are drifted to this point. That is poured into its lap which other men lie plotting for. It is in everybody's secret; anticipates everybody's discovery; and if it do not command every fact of the genius and the scholar, it is because it is large and sluggish, and does not think them worth the exertion which you do.

This affirmative force is in one and is not in another, as one horse has the spring in him, and another in the whip. "On the neck of the young man," said Hafiz, "sparkles no gem so gracious as enterprise." Import into any stationary district, as into an old Dutch population in New York or Pennsylvania, or among the planters of Virginia, a colony of hardy Yankees, with seething brains, heads full of steam-hammer, pulley, crank and toothed wheel, — and everything begins to shine with values. What enhancement to all the water and land in England is the arrival of James Watt or Brunel! In every company there is not only the active and passive sex, but in both men and women a deeper and more

important *sex of mind*, namely the inventive or creative class of both men and women, and the uninventive or accepting class. Each *plus* man represents his set, and if he have the accidental advantage of personal ascendency, — which implies neither more nor less of talent, but merely the temperamental or taming eye of a soldier or a schoolmaster (which one has, and one has not, as one has a black mustache and one a blond), — then quite easily and without envy or resistance all his coadjutors and feeders will admit his right to absorb them. The merchant works by book-keeper and cashier; the lawyer's authorities are hunted up by clerks; the geologist reports the surveys of his subalterns; Commander Wilkes appropriates the results of all the naturalists attached to the Expedition; Thorwaldsen's statue is finished by stone-cutters; Dumas has journeymen; and Shakspeare was theatre-manager and used the labor of many young men, as well as the playbooks.

There is always room for a man of force, and he makes room for many. Society is a troop of thinkers, and the best heads among them take the best places. A feeble man can see the farms that are fenced and tilled, the houses that are built. The strong man sees the possible houses

and farms. His eye makes estates, as fast as the sun breeds clouds.[1]

When a new boy comes into school, when a man travels and encounters strangers every day, or when into any old club a new-comer is domesticated, — that happens which befalls when a strange ox is driven into a pen or pasture where cattle are kept; there is at once a trial of strength between the best pair of horns and the new-comer, and it is settled thenceforth which is the leader. So now, there is a measuring of strength, very courteous but decisive, and an acquiescence thenceforward when these two meet. Each reads his fate in the other's eyes.[2] The weaker party finds that none of his information or wit quite fits the occasion. He thought he knew this or that; he finds that he omitted to learn the end of it. Nothing that he knows will quite hit the mark, whilst all the rival's arrows are good, and well thrown. But if he knew all the facts in the encyclopedia, it would not help him; for this is an affair of presence of mind, of attitude, of aplomb: the opponent has the sun and wind, and, in every cast, the choice of weapon and mark; and when he himself is matched with some other antagonist, his own shafts fly well and hit. 'T is a question of stomach and con-

stitution. The second man is as good as the first, — perhaps better; but has not stoutness or stomach, as the first has, and so his wit seems over-fine or under-fine.

Health is good, — power, life, that resists disease, poison and all enemies, and is conservative as well as creative. Here is question, every spring, whether to graft with wax, or whether with clay; whether to whitewash, or to potash, or to prune; but the one point is the thrifty tree. A good tree that agrees with the soil will grow in spite of blight, or bug, or pruning, or neglect, by night and by day, in all weathers and all treatments. Vivacity, leadership, must be had, and we are not allowed to be nice in choosing. We must fetch the pump with dirty water, if clean cannot be had. If we will make bread, we must have contagion, yeast, emptyings, or what not, to induce fermentation into the dough; as the torpid artist seeks inspiration at any cost, by virtue or by vice, by friend or by fiend, by prayer or by wine. And we have a certain instinct that where is great amount of life, though gross and peccant, it has its own checks and purifications, and will be found at last in harmony with moral laws.

We watch in children with pathetic interest

the degree in which they possess recuperative force. When they are hurt by us, or by each other, or go to the bottom of the class, or miss the annual prizes, or are beaten in the game, — if they lose heart and remember the mischance in their chamber at home, they have a serious check. But if they have the buoyancy and resistance that preoccupies them with new interest in the new moment, — the wounds cicatrize and the fibre is the tougher for the hurt.

One comes to value this *plus* health when he sees that all difficulties vanish before it.[1] A timid man, listening to the alarmists in Congress and in the newspapers, and observing the profligacy of party, — sectional interests urged with a fury which shuts its eyes to consequences, with a mind made up to desperate extremities, ballot in one hand and rifle in the other, — might easily believe that he and his country have seen their best days, and he hardens himself the best he can against the coming ruin. But after this has been foretold with equal confidence fifty times, and government six per cents have not declined a quarter of a mill, he discovers that the enormous elements of strength which are here in play make our politics unimportant. Personal power, freedom, and the resources of nature strain every

faculty of every citizen. We prosper with such vigor that like thrifty trees, which grow in spite of ice, lice, mice and borers, so we do not suffer from the profligate swarms that fatten on the national treasury. The huge animals nourish huge parasites, and the rancor of the disease attests the strength of the constitution. The same energy in the Greek *Demos* drew the remark that the evils of popular government appear greater than they are; there is compensation for them in the spirit and energy it awakens. The rough-and-ready style which belongs to a people of sailors, foresters, farmers and mechanics, has its advantages. Power educates the potentate. As long as our people quote English standards they dwarf their own proportions. A Western lawyer of eminence[1] said to me he wished it were a penal offence to bring an English law-book into a court in this country, so pernicious had he found in his experience our deference to English precedent. The very word 'commerce' has only an English meaning, and is pinched to the cramp exigencies of English experience. The commerce of rivers, the commerce of railroads, and who knows but the commerce of air-balloons, must add an American extension to the pond-hole of admiralty. As long as our people quote English standards

they will miss the sovereignty of power; but let these rough riders — legislators in shirt-sleeves, Hoosier, Sucker, Wolverine, Badger, or whatever hard head Arkansas, Oregon or Utah sends, half orator, half assassin,[1] to represent its wrath and cupidity at Washington, — let these drive as they may, and the disposition of territories and public lands, the necessity of balancing and keeping at bay the snarling majorities of German, Irish and of native millions, will bestow promptness, address and reason, at last, on our buffalo-hunter, and authority and majesty of manners. The instinct of the people is right. Men expect from good whigs put into office by the respectability of the country, much less skill to deal with Mexico, Spain, Britain, or with our own malcontent members, than from some strong transgressor, like Jefferson or Jackson, who first conquers his own government and then uses the same genius to conquer the foreigner. The senators who dissented from Mr. Polk's Mexican war were not those who knew better, but those who from political position could afford it; not Webster, but Benton and Calhoun.

This power, to be sure, is not clothed in satin. 'T is the power of Lynch law, of soldiers and pirates; and it bullies the peaceable and loyal.

But it brings its own antidote; and here is my point, — that all kinds of power usually emerge at the same time; good energy and bad; power of mind with physical health; the ecstasies of devotion with the exasperations of debauchery. The same elements are always present, only sometimes these conspicuous, and sometimes those; what was yesterday foreground, being to-day background; — what was surface, playing now a not less effective part as basis. The longer the drought lasts the more is the atmosphere surcharged with water. The faster the ball falls to the sun, the force to fly off is by so much augmented. And in morals, wild liberty breeds iron conscience; natures with great impulses have great resources, and return from far. In politics, the sons of democrats will be whigs; whilst red republicanism in the father is a spasm of nature to engender an intolerable tyrant in the next age.[1] On the other hand, conservatism, ever more timorous and narrow, disgusts the children and drives them for a mouthful of fresh air into radicalism.

Those who have most of this coarse energy — the 'bruisers,' who have run the gauntlet of caucus and tavern through the county or the state — have their own vices, but they have

the good nature of strength and courage. Fierce and unscrupulous, they are usually frank and direct and above falsehood. Our politics fall into bad hands, and churchmen and men of refinement, it seems agreed, are not fit persons to send to Congress. Politics is a deleterious profession, like some poisonous handicrafts. Men in power have no opinions, but may be had cheap for any opinion, for any purpose; and if it be only a question between the most civil and the most forcible, I lean to the last. These Hoosiers and Suckers are really better than the snivelling opposition. Their wrath is at least of a bold and manly cast. They see, against the unanimous declarations of the people, how much crime the people will bear; they proceed from step to step, and they have calculated but too justly upon their Excellencies the New England governors, and upon their Honors the New England legislators. The messages of the governors and the resolutions of the legislatures are a proverb for expressing a sham virtuous indignation, which, in the course of events, is sure to be belied.[1]

In trade also this energy usually carries a trace of ferocity. Philanthropic and religious bodies do not commonly make their executive

officers out of saints. The communities hitherto founded by socialists, — the Jesuits, the Port-Royalists, the American communities at New Harmony, at Brook Farm, at Zoar, are only possible by installing Judas as steward. The rest of the offices may be filled by good burgesses. The pious and charitable proprietor has a foreman not quite so pious and charitable. The most amiable of country gentlemen has a certain pleasure in the teeth of the bull-dog which guards his orchard. Of the Shaker society it was formerly a sort of proverb in the country that they always sent the devil to market.[1] And in representations of the Deity, painting, poetry, and popular religion have ever drawn the wrath from Hell. It is an esoteric doctrine of society that a little wickedness is good to make muscle; as if conscience were not good for hands and legs; as if poor decayed formalists of law and order cannot run like wild goats, wolves, and conies; that as there is a use in medicine for poisons, so the world cannot move without rogues; that public spirit and the ready hand are as well found among the malignants. 'T is not very rare, the coincidence of sharp private and political practice with public spirit and good neighborhood. I knew a burly Boniface who

for many years kept a public-house in one of our rural capitals. He was a knave whom the town could ill spare. He was a social, vascular creature, grasping and selfish. There was no crime which he did not or could not commit. But he made good friends of the selectmen, served them with his best chop when they supped at his house, and also with his honor the Judge he was very cordial, grasping his hand. He introduced all the fiends, male and female, into the town, and united in his person the functions of bully, incendiary, swindler, barkeeper, and burglar. He girdled the trees and cut off the horses' tails of the temperance people, in the night. He led the 'rummies' and radicals in town-meeting with a speech. Meantime he was civil, fat, and easy, in his house, and precisely the most public-spirited citizen. He was active in getting the roads repaired and planted with shade-trees; he subscribed for the fountains, the gas, and the telegraph; he introduced the new horse-rake, the new scraper, the baby-jumper, and what not, that Connecticut sends to the admiring citizens. He did this the easier that the peddler stopped at his house, and paid his keeping by setting up his new trap on the landlord's premises.[1]

Whilst thus the energy for originating and executing work deforms itself by excess, and so our axe chops off our own fingers, — this evil is not without remedy. All the elements whose aid man calls in will sometimes become his masters, especially those of most subtle force. Shall he then renounce steam, fire and electricity, or shall he learn to deal with them? The rule for this whole class of agencies is, — all *plus* is good; only put it in the right place.

Men of this surcharge of arterial blood cannot live on nuts, herb-tea, and elegies; cannot read novels and play whist; cannot satisfy all their wants at the Thursday Lecture or the Boston Athenæum. They pine for adventure, and must go to Pike's Peak; had rather die by the hatchet of a Pawnee than sit all day and every day at a counting-room desk. They are made for war, for the sea, for mining, hunting and clearing; for hair-breadth adventures, huge risks and the joy of eventful living. Some men cannot endure an hour of calm at sea. I remember a poor Malay cook on board a Liverpool packet, who, when the wind blew a gale, could not contain his joy; "Blow!" he cried, "me do tell you, blow!" Their friends and governors must see that some vent for their explosive complexion

is provided. The roisters who are destined for infamy at home, if sent to Mexico will "cover you with glory," and come back heroes and generals.[1] There are Oregons, Californias and Exploring Expeditions enough appertaining to America to find them in files to gnaw[2] and in crocodiles to eat. The young English are fine animals, full of blood, and when they have no wars to breathe their riotous valors in, they seek for travels as dangerous as war, diving into Maelstroms; swimming Hellesponts; wading up the snowy Himmaleh; hunting lion, rhinoceros, elephant, in South Africa; gypsying with Borrow in Spain and Algiers; riding alligators in South America with Waterton; utilizing Bedouin, Sheik and Pacha, with Layard; yachting among the icebergs of Lancaster Sound; peeping into craters on the equator; or running on the creases of Malays in Borneo.

The excess of virility has the same importance in general history as in private and industrial life. Strong race or strong individual rests at last on natural forces, which are best in the savage, who, like the beasts around him, is still in reception of the milk from the teats of Nature.[3] Cut off the connection between any of our works and this aboriginal source, and the

work is shallow. The people lean on this, and the mob is not quite so bad an argument as we sometimes say, for it has this good side. "March without the people," said a French deputy from the tribune, "and you march into night: their instincts are a finger-pointing of Providence, always turned toward real benefit. But when you espouse an Orleans party, or a Bourbon or a Montalembert party, or any other but an organic party, though you mean well, you have a personality instead of a principle, which will inevitably drag you into a corner."

The best anecdotes of this force are to be had from savage life, in explorers, soldiers and buccaneers. But who cares for fallings-out of assassins and fights of bears or grindings of ice-bergs? Physical force has no value where there is nothing else. Snow in snow-banks, fire in volanoes and solfataras is cheap. The luxury of ice is in tropical countries and midsummer days. The luxury of fire is to have a little on our hearth; and of electricity, not volleys of the charged cloud, but the manageable stream on the battery-wires. So of spirit, or energy; the rests or remains of it in the civil and moral man are worth all the cannibals in the Pacific.

In history the great moment is when the

savage is just ceasing to be a savage, with all his hairy Pelasgic strength directed on his opening sense of beauty: — and you have Pericles and Phidias, not yet passed over into the Corinthian civility. Everything good in nature and the world is in that moment of transition, when the swarthy juices still flow plentifully from nature, but their astringency or acridity is got out by ethics and humanity.[1]

The triumphs of peace have been in some proximity to war. Whilst the hand was still familiar with the sword-hilt, whilst the habits of the camp were still visible in the port and complexion of the gentleman, his intellectual power culminated: the compression and tension of these stern conditions is a training for the finest and softest arts, and can rarely be compensated in tranquil times, except by some analogous vigor drawn from occupations as hardy as war.[2]

We say that success is constitutional; depends on a *plus* condition of mind and body, on power of work, on courage; that it is of main efficacy in carrying on the world, and though rarely found in the right state for an article of commerce, but oftener in the super-saturate or excess which makes it dangerous and destructive, — yet it cannot be spared, and must be had in

that form, and absorbents provided to take off its edge.

The affirmative class monopolize the homage of mankind. They originate and execute all the great feats. What a force was coiled up in the skull of Napoleon! Of the sixty thousand men making his army at Eylau, it seems some thirty thousand were thieves and burglars. The men whom in peaceful communities we hold if we can with iron at their legs, in prisons, under the muskets of sentinels, — this man dealt with hand to hand, dragged them to their duty, and won his victories by their bayonets.

This aboriginal might gives a surprising pleasure when it appears under conditions of supreme refinement, as in the proficients in high art. When Michel Angelo was forced to paint the Sistine Chapel in fresco, of which art he knew nothing, he went down into the Pope's gardens behind the Vatican, and with a shovel dug out ochres, red and yellow, mixed them with glue and water with his own hands, and having after many trials at last suited himself, climbed his ladders, and painted away, week after week, month after month, the sibyls and prophets. He surpassed his successors in rough vigor, as much as in purity of intellect and refinement.

He was not crushed by his one picture left unfinished at last. Michel was wont to draw his figures first in skeleton, then to clothe them with flesh, and lastly to drape them. "Ah!" said a brave painter to me, thinking on these things, "if a man has failed, you will find he has dreamed instead of working. There is no way to success in our art but to take off your coat, grind paint, and work like a digger on the railroad, all day and every day."

Success goes thus invariably with a certain *plus* or positive power: an ounce of power must balance an ounce of weight. And though a man cannot return into his mother's womb and be born with new amounts of vivacity, yet there are two economies which are the best *succedanea* which the case admits. The first is the stopping off decisively our miscellaneous activity and concentrating our force on one or a few points; as the gardener, by severe pruning, forces the sap of the tree into one or two vigorous limbs, instead of suffering it to spindle into a sheaf of twigs.

"Enlarge not thy destiny," said the oracle, "endeavor not to do more than is given thee in charge."[1] The one prudence in life is concentration; the one evil is dissipation; and it

makes no difference whether our dissipations are coarse or fine; property and its cares, friends and a social habit, or politics, or music, or feasting. Everything is good which takes away one plaything and delusion more and drives us home to add one stroke of faithful work. Friends, books, pictures, lower duties, talents, flatteries, hopes, — all are distractions which cause oscillations in our giddy balloon, and make a good poise and a straight course impossible. You must elect your work; you shall take what your brain can, and drop all the rest. Only so can that amount of vital force accumulate which can make the step from knowing to doing.[1] No matter how much faculty of idle seeing a man has, the step from knowing to doing is rarely taken. 'T is a step out of a chalk circle of imbecility into fruitfulness. Many an artist, lacking this, lacks all; he sees the masculine Angelo or Cellini with despair. He too is up to nature and the First Cause in his thought. But the spasm to collect and swing his whole being into one act, he has not. The poet Campbell said that "a man accustomed to work, was equal to any achievement he resolved on, and that for himself, necessity, not inspiration, was the prompter of his muse."[2]

Concentration is the secret of strength in politics, in war, in trade, in short in all management of human affairs. One of the high anecdotes of the world is the reply of Newton to the inquiry "how he had been able to achieve his discoveries?" — "By always intending my mind." Or if you will have a text from politics, take this from Plutarch: "There was, in the whole city, but one street in which Pericles was ever seen, the street which led to the market-place and the council house. He declined all invitations to banquets, and all gay assemblies and company. During the whole period of his administration he never dined at the table of a friend." Or if we seek an example from trade, — "I hope," said a good man to Rothschild, "your children are not too fond of money and business; I am sure you would not wish that." — "I am sure I should wish that; I wish them to give mind, soul, heart and body to business, — that is the way to be happy. It requires a great deal of boldness and a great deal of caution to make a great fortune, and when you have got it, it requires ten times as much wit to keep it. If I were to listen to all the projects proposed to me, I should ruin myself very soon. Stick to one business, young man. Stick

to your brewery (he said this to young Buxton), and you will be the great brewer of London. Be brewer, and banker, and merchant, and manufacturer, and you will soon be in the Gazette."

Many men are knowing, many are apprehensive and tenacious, but they do not rush to a decision. But in our flowing affairs a decision must be made, — the best, if you can, but any is better than none. There are twenty ways of going to a point, and one is the shortest; but set out at once on one. A man who has that presence of mind which can bring to him on the instant all he knows, is worth for action a dozen men who know as much but can only bring it to light slowly. The good Speaker in the House is not the man who knows the theory of parliamentary tactics, but the man who decides off-hand. The good judge is not he who does hair-splitting justice to every allegation, but who, aiming at substantial justice, rules something intelligible for the guidance of suitors. The good lawyer is not the man who has an eye to every side and angle of contingency, and qualifies all his qualifications, but who throws himself on your part so heartily that he can get you out of a scrape. Dr. Johnson said, in one

of his flowing sentences, "Miserable beyond all names of wretchedness is that unhappy pair, who are doomed to reduce beforehand to the principles of abstract reason all the details of each domestic day. There are cases where little can be said, and much must be done."

The second substitute for temperament is drill, the power of use and routine. The hack is a better roadster than the Arab barb. In chemistry, the galvanic stream, slow but continuous, is equal in power to the electric spark, and is, in our arts, a better agent. So in human action, against the spasm of energy we offset the continuity of drill. We spread the same amount of force over much time, instead of condensing it into a moment. 'T is the same ounce of gold here in a ball, and there in a leaf. At West Point, Colonel Buford, the chief engineer, pounded with a hammer on the trunnions of a cannon until he broke them off. He fired a piece of ordnance some hundred times in swift succession, until it burst. Now which stroke broke the trunnion? Every stroke. Which blast burst the piece? Every blast. "*Diligence passe sens*," Henry VIII. was wont to say, or great is drill. John Kemble said that the worst provincial company of actors would go through

a play better than the best amateur company. Basil Hall likes to show that the worst regular troops will beat the best volunteers.[1] Practice is nine tenths. A course of mobs is good practice for orators. All the great speakers were bad speakers at first. Stumping it through England for seven years made Cobden a consummate debater. Stumping it through New England for twice seven trained Wendell Phillips. The way to learn German is to read the same dozen pages over and over a hundred times, till you know every word and particle in them and can pronounce and repeat them by heart. No genius can recite a ballad at first reading so well as mediocrity can at the fifteenth or twentieth reading.[2] The rule for hospitality and Irish 'help' is to have the same dinner every day throughout the year. At last, Mrs. O'Shaughnessy learns to cook it to a nicety, the host learns to carve it, and the guests are well served. A humorous friend of mine thinks that the reason why Nature is so perfect in her art, and gets up such inconceivably fine sunsets, is that she has learned how, at last, by dint of doing the same thing so very often.[3] Cannot one converse better on a topic on which he has experience, than on one which is new? Men whose opinion

is valued on 'Change are only such as have a special experience, and off that ground their opinion is not valuable. "More are made good by exercitation than by nature," said Democritus.[1] The friction in nature is so enormous that we cannot spare any power. It is not question to express our thought, to elect our way, but to overcome resistances of the medium and material in everything we do. Hence the use of drill, and the worthlessness of amateurs to cope with practitioners. Six hours every day at the piano, only to give facility of touch; six hours a day at painting, only to give command of the odious materials, oil, ochres and brushes. The masters say that they know a master in music, only by seeing the pose of the hands on the keys; — so difficult and vital an act is the command of the instrument. To have learned the use of the tools, by thousands of manipulations; to have learned the arts of reckoning, by endless adding and dividing, is the power of the mechanic and the clerk.

I remarked in England, in confirmation of a frequent experience at home, that in literary circles, the men of trust and consideration, bookmakers, editors, university deans and professors, bishops too, were by no means men of the

largest literary talent, but usually of a low and ordinary intellectuality, with a sort of mercantile activity and working talent. Indifferent hacks and mediocrities tower, by pushing their forces to a lucrative point or by working power, over multitudes of superior men, in Old as in New England.

I have not forgotten that there are sublime considerations which limit the value of talent and superficial success. We can easily overpraise the vulgar hero. There are sources on which we have not drawn. I know what I abstain from. I adjourn what I have to say on this topic to the chapters on Culture and Worship. But this force or spirit, being the means relied on by Nature for bringing the work of the day about, — as far as we attach importance to household life and the prizes of the world, we must respect that. And I hold that an economy may be applied to it; it is as much a subject of exact law and arithmetic as fluids and gases are; it may be husbanded or wasted; every man is efficient only as he is a container or vessel of this force, and never was any signal act or achievement in history but by this expenditure. This is not gold, but the goldmaker; not the fame, but the exploit.

If these forces and this husbandry are within reach of our will, and the laws of them can be read, we infer that all success and all conceivable benefit for man, is also, first or last, within his reach, and has its own sublime economies by which it may be attained. The world is mathematical, and has no casualty in all its vast and flowing curve. Success has no more eccentricity than the gingham and muslin we weave in our mills. I know no more affecting lesson to our busy, plotting New England brains, than to go into one of the factories with which we have lined all the watercourses in the States. A man hardly knows how much he is a machine until he begins to make telegraph, loom, press and locomotive, in his own image. But in these he is forced to leave out his follies and hindrances, so that when we go to the mill, the machine is more moral than we. Let a man dare go to a loom and see if he be equal to it. Let machine confront machine, and see how they come out.[1] The world-mill is more complex than the calico-mill, and the architect stooped less. In the gingham-mill, a broken thread or a shred spoils the web through a piece of a hundred yards, and is traced back to the girl that wove it, and lessens her wages.

The stockholder, on being shown this, rubs his hands with delight. Are you so cunning, Mr. Profitloss, and do you expect to swindle *your* master and employer, in the web you weave? A day is a more magnificent cloth than any muslin, the mechanism that makes it is infinitely cunninger, and you shall not conceal the sleezy, fraudulent, rotten hours you have slipped into the piece; nor fear that any honest thread, or straighter steel, or more inflexible shaft, will not testify in the web.[1]

III

WEALTH

Who shall tell what did befall,
Far away in time, when once,
Over the lifeless ball,
Hung idle stars and suns?
What god the element obeyed?
Wings of what wind the lichen bore,
Wafting the puny seeds of power,
Which, lodged in rock, the rock abrade?
And well the primal pioneer
Knew the strong task to it assigned,
Patient through Heaven's enormous year
To build in matter home for mind.
From air the creeping centuries drew
The matted thicket low and wide,
This must the leaves of ages strew
The granite slab to clothe and hide,
Ere wheat can wave its golden pride.
What smiths, and in what furnace, rolled
(In dizzy æons dim and mute
The reeling brain can ill compute)
Copper and iron, lead, and gold?
What oldest star the fame can save
Of races perishing to pave
The planet with a floor of lime?
Dust is their pyramid and mole:
Who saw what ferns and palms were pressed

Under the tumbling mountain's breast,
In the safe herbal of the coal?
But when the quarried means were piled,
All is waste and worthless, till
Arrives the wise selecting will,
And, out of slime and chaos, Wit
Draws the threads of fair and fit.
Then temples rose, and towns, and marts,
The shop of toil, the hall of arts;
Then flew the sail across the seas
To feed the North from tropic trees;
The storm-wind wove, the torrent span,
Where they were bid the rivers ran;
New slaves fulfilled the poet's dream,
Galvanic wire, strong-shouldered steam.
Then docks were built, and crops were stored,
And ingots added to the hoard.
But, though light-headed man forget,
Remembering Matter pays her debt:
Still, through her motes and masses, draw
Electric thrills and ties of Law,
Which bind the strengths of Nature wild
To the conscience of a child.

WEALTH

AS soon as a stranger is introduced into any company, one of the first questions which all wish to have answered, is, How does that man get his living? And with reason. He is no whole man until he knows how to earn a blameless livelihood. Society is barbarous until every industrious man can get his living without dishonest customs.

Every man is a consumer, and ought to be a producer. He fails to make his place good in the world unless he not only pays his debt but also adds something to the common wealth. Nor can he do justice to his genius without making some larger demand on the world than a bare subsistence. He is by constitution expensive, and needs to be rich.

Wealth has its source in applications of the mind to nature, from the rudest strokes of spade and axe up to the last secrets of art. Intimate ties subsist between thought and all production; because a better order is equivalent to vast amounts of brute labor. The forces and the resistances are nature's, but the mind acts in bringing things from where they abound to where

they are wanted; in wise combining; in directing the practice of the useful arts, and in the creation of finer values by fine art, by eloquence, by song, or the reproductions of memory. Wealth is in applications of mind to nature; and the art of getting rich consists not in industry, much less in saving, but in a better order, in timeliness, in being at the right spot. One man has stronger arms or longer legs; another sees by the course of streams and growth of markets where land will be wanted, makes a clearing to the river, goes to sleep and wakes up rich. Steam is no stronger now than it was a hundred years ago; but is put to better use. A clever fellow was acquainted with the expansive force of steam; he also saw the wealth of wheat and grass rotting in Michigan.[1] Then he cunningly screws on the steam-pipe to the wheat-crop. Puff now, O Steam! The steam puffs and expands as before, but this time it is dragging all Michigan at its back to hungry New York and hungry England. Coal lay in ledges under the ground since the Flood, until a laborer with pick and windlass brings it to the surface. We may well call it black diamonds. Every basket is power and civilization. For coal is a portable climate. It carries the heat of the tropics to

Labrador and the polar circle; and it is the means of transporting itself whithersoever it is wanted. Watt and Stephenson whispered in the ear of mankind their secret, that *a half-ounce of coal will draw two tons a mile*, and coal carries coal, by rail and by boat, to make Canada as warm as Calcutta; and with its comfort brings its industrial power.

When the farmer's peaches are taken from under the tree and carried into town, they have a new look and a hundredfold value over the fruit which grew on the same bough and lies fulsomely on the ground. The craft of the merchant is this bringing a thing from where it abounds to where it is costly.

Wealth begins in a tight roof that keeps the rain and wind out; in a good pump that yields you plenty of sweet water; in two suits of clothes, so to change your dress when you are wet; in dry sticks to burn, in a good double-wick lamp, and three meals; in a horse or a locomotive to cross the land, in a boat to cross the sea; in tools to work with, in books to read; and so in giving on all sides by tools and auxiliaries the greatest possible extension to our powers; as if it added feet and hands and eyes and blood, length to the day, and knowledge and good will.[1]

Wealth begins with these articles of necessity. And here we must recite the iron law which nature thunders in these northern climates. First she requires that each man should feed himself. If happily his fathers have left him no inheritance, he must go to work, and by making his wants less or his gains more, he must draw himself out of that state of pain and insult in which she forces the beggar to lie.[1] She gives him no rest until this is done; she starves, taunts and torments him, takes away warmth, laughter, sleep, friends and daylight, until he has fought his way to his own loaf. Then, less peremptorily but still with sting enough, she urges him to the acquisition of such things as belong to him. Every warehouse and shop-window, every fruit-tree, every thought of every hour opens a new want to him which it concerns his power and dignity to gratify. It is of no use to argue the wants down: the philosophers have laid the greatness of man in making his wants few, but will a man content himself with a hut and a handful of dried pease? He is born to be rich. He is thoroughly related; and is tempted out by his appetites and fancies to the conquest of this and that piece of nature, until he finds his well-being in the use of his planet, and of more

planets than his own.[1] Wealth requires, besides the crust of bread and the roof, — the freedom of the city, the freedom of the earth, travelling, machinery, the benefits of science, music and fine arts, the best culture and the best company. He is the rich man who can avail himself of all men's faculties. He is the richest man who knows how to draw a benefit from the labors of the greatest number of men, of men in distant countries and in past times. The same correspondence that is between thirst in the stomach and water in the spring, exists between the whole of man and the whole of nature. The elements offer their service to him. The sea, washing the equator and the poles, offers its perilous aid and the power and empire that follow it, — day by day to his craft and audacity. "Beware of me," it says, "but if you can hold me, I am the key to all the lands." Fire offers, on its side, an equal power. Fire, steam, lightning, gravity, ledges of rock, mines of iron, lead, quicksilver, tin and gold; forests of all woods; fruits of all climates; animals of all habits; the powers of tillage; the fabrics of his chemic laboratory; the webs of his loom; the masculine draught of his locomotive; the talismans of the machine-shop; all grand and subtile things, minerals, gases, ethers, pas-

sions, war, trade, government, — are his natural playmates, and according to the excellence of the machinery in each human being is his attraction for the instruments he is to employ. The world is his tool-chest, and he is successful, or his education is carried on just so far, as is the marriage of his faculties with nature, or the degree in which he takes up things into himself.

The strong race is strong on these terms. The Saxons are the merchants of the world; now, for a thousand years, the leading race, and by nothing more than their quality of personal independence, and in its special modification, pecuniary independence. No reliance for bread and games on the government; no clanship, no patriarchal style of living by the revenues of a chief, no marrying-on, no system of clientship suits them; but every man must pay his scot. The English are prosperous and peaceable, with their habit of considering that every man must take care of himself and has himself to thank if he do not maintain and improve his position in society.

The subject of economy mixes itself with morals, inasmuch as it is a peremptory point of virtue that a man's independence be secured. Poverty demoralizes. A man in debt is so far

a slave, and Wall Street thinks it easy for a *millionaire* to be a man of his word, a man of honor, but that in failing circumstances no man can be relied on to keep his integrity. And when one observes in the hotels and palaces of our Atlantic capitals the habit of expense, the riot of the senses, the absence of bonds, clanship, fellow-feeling of any kind,—he feels that when a man or a woman is driven to the wall, the chances of integrity are frightfully diminished; as if virtue were coming to be a luxury which few could afford, or, as Burke said, "at a market almost too high for humanity." He may fix his inventory of necessities and of enjoyments on what scale he pleases, but if he wishes the power and privilege of thought, the chalking out his own career and having society on his own terms, he must bring his wants within his proper power to satisfy.

The manly part is to do with might and main what you can do. The world is full of fops who never did anything and who had persuaded beauties and men of genius to wear their fop livery; and these will deliver the fop opinion, that it is not respectable to be seen earning a living; that it is much more respectable to spend without earning; and this doctrine of the snake will come

also from the elect sons of light; for wise men are not wise at all hours, and will speak five times from their taste or their humor, to once from their reason. The brave workman, who might betray his feeling of it in his manners, if he do not succumb in his practice, must replace the grace or elegance forfeited, by the merit of the work done. No matter whether he makes shoes, or statues, or laws. It is the privilege of any human work which is well done to invest the doer with a certain haughtiness. He can well afford not to conciliate, whose faithful work will answer for him. The mechanic at his bench carries a quiet heart and assured manners, and deals on even terms with men of any condition. The artist has made his picture so true that it disconcerts criticism. The statue is so beautiful that it contracts no stain from the market, but makes the market a silent gallery for itself. The case of the young lawyer was pitiful to disgust, — a paltry matter of buttons or tweezer-cases; but the determined youth saw in it an aperture to insert his dangerous wedges, made the insignificance of the thing forgotten, and gave fame by his sense and energy to the name and affairs of the Tittleton snuff-box factory.

Society in large towns is babyish, and wealth

is made a toy. The life of pleasure is so ostentatious that a shallow observer must believe that this is the agreed best use of wealth, and, whatever is pretended, it ends in cosseting. But if this were the main use of surplus capital, it would bring us to barricades, burned towns and tomahawks, presently. Men of sense esteem wealth to be the assimilation of nature to themselves, the converting of the sap and juices of the planet to the incarnation and nutriment of their design. Power is what they want, not candy; — power to execute their design, power to give legs and feet, form and actuality to their thought; which, to a clear-sighted man, appears the end for which the universe exists, and all its resources might be well applied. Columbus thinks that the sphere is a problem for practical navigation as well as for closet geometry, and looks on all kings and peoples as cowardly landsmen until they dare fit him out. Few men on the planet have more truly belonged to it. But he was forced to leave much of his map blank. His successors inherited his map, and inherited his fury to complete it.

So the men of the mine, telegraph, mill, map and survey, — the monomaniacs who talk up their project in marts and offices and entreat men

to subscribe: — how did our factories get built? how did North America get netted with iron rails, except by the importunity of these orators who dragged all the prudent men in? Is party the madness of many for the gain of a few? This *speculative* genius is the madness of a few for the gain of the world. The projectors are sacrificed, but the public is the gainer.[1] Each of these idealists, working after his thought, would make it tyrannical, if he could. He is met and antagonized by other speculators as hot as he. The equilibrium is preserved by these counteractions, as one tree keeps down another in the forest, that it may not absorb all the sap in the ground. And the supply in nature of railroad-presidents, copper-miners, grand-junctioners, smoke-burners, fire-annihilators, etc., is limited by the same law which keeps the proportion in the supply of carbon, of alum, and of hydrogen.

To be rich is to have a ticket of admission to the master-works and chief men of each race. It is to have the sea, by voyaging; to visit the mountains, Niagara, the Nile, the desert, Rome, Paris, Constantinople; to see galleries, libraries, arsenals, manufactories. The reader of Humboldt's Cosmos follows the marches of a man whose eyes, ears and mind are armed by all the

science, arts and implements which mankind have anywhere accumulated, and who is using these to add to the stock. So it is with Denon, Beckford, Belzoni, Wilkinson, Layard, Kane, Lepsius and Livingstone.[1] "The rich man," says Saadi, "is everywhere expected and at home." The rich take up something more of the world into man's life. They include the country as well as the town, the ocean-side, the White Hills, the Far West and the old European homesteads of man, in their notion of available material. The world is his who has money to go over it. He arrives at the seashore and a sumptuous ship has floored and carpeted for him the stormy Atlantic, and made it a luxurious hotel, amid the horrors of tempests. The Persians say, "'T is the same to him who wears a shoe, as if the whole earth were covered with leather."

Kings are said to have long arms, but every man should have long arms, and should pluck his living, his instruments, his power and his knowing, from the sun, moon and stars. Is not then the demand to be rich legitimate? Yet I have never seen a rich man. I have never seen a man as rich as all men ought to be, or with an adequate command of nature.[2] The pulpit and the press have many commonplaces denouncing

the thirst for wealth; but if men should take these moralists at their word and leave off aiming to be rich, the moralists would rush to rekindle at all hazards this love of power in the people, lest civilization should be undone. Men are urged by their ideas to acquire the command over nature. Ages derive a culture from the wealth of Roman Cæsars, Leo Tenths, magnificent Kings of France, Grand Dukes of Tuscany, Dukes of Devonshire, Townleys, Vernons and Peels, in England; or whatever great proprietors. It is the interest of all men that there should be Vaticans and Louvres full of noble works of art; British Museums, and French Gardens of Plants, Philadelphia Academies of Natural History, Bodleian, Ambrosian, Royal, Congressional Libraries. It is the interest of all that there should be Exploring Expeditions; Captain Cooks to voyage round the world, Rosses, Franklins, Richardsons and Kanes, to find the magnetic and the geographic poles. We are all richer for the measurement of a degree of latitude on the earth's surface. Our navigation is safer for the chart. How intimately our knowledge of the system of the Universe rests on that! — and a true economy in a state or an individual will forget its frugality in behalf of claims like these.

Whilst it is each man's interest that not only ease and convenience of living, but also wealth or surplus product should exist somewhere, it need not be in his hands. Often it is very undesirable to him. Goethe said well, "Nobody should be rich but those who understand it." Some men are born to own, and can animate all their possessions. Others cannot: their owning is not graceful; seems to be a compromise of their character; they seem to steal their own dividends. They should own who can administer, not they who hoard and conceal; not they who, the greater proprietors they are, are only the greater beggars, but they whose work carves out work for more, opens a path for all. For he is the rich man in whom the people are rich, and he is the poor man in whom the people are poor; and how to give all access to the masterpieces of art and nature, is the problem of civilization. The socialism of our day has done good service in setting men on thinking how certain civilizing benefits, now only enjoyed by the opulent, can be enjoyed by all. For example, the providing to each man the means and apparatus of science and of the arts. There are many articles good for occasional use, which few men are able to own. Every man wishes to

see the ring of Saturn, the satellites and belts of Jupiter and Mars, the mountains and craters in the moon; yet how few can buy a telescope! and of those, scarcely one would like the trouble of keeping it in order and exhibiting it.[1] So of electrical and chemical apparatus, and many the like things. Every man may have occasion to consult books which he does not care to possess, such as cyclopedias, dictionaries, tables, charts, maps and other public documents; pictures also of birds, beasts, fishes, shells, trees, flowers, whose names he desires to know.

There is a refining influence from the arts of Design on a prepared mind which is as positive as that of music, and not to be supplied from any other source. But pictures, engravings, statues and casts, beside their first cost, entail expenses, as of galleries and keepers for the exhibition; and the use which any man can make of them is rare, and their value too is much enhanced by the numbers of men who can share their enjoyment. In the Greek cities it was reckoned profane that any person should pretend a property in a work of art, which belonged to all who could behold it. I think sometimes, could I only have music on my own terms; could I live in a great city and know

where I could go whenever I wished the ablution and inundation of musical waves, — that were a bath and a medicine.[1]

If properties of this kind were owned by states, towns and lyceums, they would draw the bonds of neighborhood closer. A town would exist to an intellectual purpose. In Europe, where the feudal forms secure the permanence of wealth in certain families, those families buy and preserve these things and lay them open to the public. But in America, where democratic institutions divide every estate into small portions after a few years, the public should step into the place of these proprietors, and provide this culture and inspiration for the citizen.

Man was born to be rich, or inevitably grows rich by the use of his faculties; by the union of thought with nature. Property is an intellectual production. The game requires coolness, right reasoning, promptness and patience in the players. Cultivated labor drives out brute labor. An infinite number of shrewd men, in infinite years, have arrived at certain best and shortest ways of doing, and this accumulated skill in arts, cultures, harvestings, curings, manufactures, navigations, exchanges, constitutes the worth of our world to-day.

Commerce is a game of skill, which every man cannot play, which few men can play well. The right merchant is one who has the just average of faculties we call *common-sense;* a man of a strong affinity for facts, who makes up his decision on what he has seen. He is thoroughly persuaded of the truths of arithmetic. There is always a reason, *in the man*, for his good or bad fortune, and so in making money.[1] Men talk as if there were some magic about this, and believe in magic, in all parts of life. He knows that all goes on the old road, pound for pound, cent for cent, — for every effect a perfect cause, — and that good luck is another name for tenacity of purpose. He insures himself in every transaction, and likes small and sure gains. Probity and closeness to the facts are the basis, but the masters of the art add a certain long arithmetic. The problem is to combine many and remote operations with the accuracy and adherence to the facts which is easy in near and small transactions; so to arrive at gigantic results, without any compromise of safety. Napoleon was fond of telling the story of the Marseilles banker who said to his visitor, surprised at the contrast between the splendor of the banker's château and hospitality and the mean-

ness of the counting-room in which he had seen him, — "Young man, you are too young to understand how masses are formed; the true and only power, whether composed of money, water or men; it is all alike; a mass is an immense centre of motion, but it must be begun, it must be kept up:" — and he might have added that the way in which it must be begun and kept up is by obedience to the law of particles.

Success consists in close appliance to the laws of the world, and since those laws are intellectual and moral, an intellectual and moral obedience. Political Economy is as good a book wherein to read the life of man and the ascendency of laws over all private and hostile influences, as any Bible which has come down to us.

Money is representative, and follows the nature and fortunes of the owner. The coin is a delicate meter of civil, social and moral changes. The farmer is covetous of his dollar, and with reason. It is no waif to him. He knows how many strokes of labor it represents. His bones ache with the days' work that earned it. He knows how much land it represents; — how much rain, frost and sunshine. He knows that, in the dollar, he gives you so much discretion

and patience, so much hoeing and threshing. Try to lift his dollar; you must lift all that weight. In the city, where money follows the skit of a pen or a lucky rise in exchange, it comes to be looked on as light. I wish the farmer held it dearer, and would spend it only for real bread; force for force.

The farmer's dollar is heavy and the clerk's is light and nimble; leaps out of his pocket; jumps on to cards and faro-tables: but still more curious is its susceptibility to metaphysical changes. It is the finest barometer of social storms, and announces revolutions.

Every step of civil advancement makes every man's dollar worth more. In California, the country where it grew, — what would it buy? A few years since, it would buy a shanty, dysentery, hunger, bad company and crime. There are wide countries, like Siberia, where it would buy little else to-day than some petty mitigation of suffering. In Rome it will buy beauty and magnificence. Forty years ago, a dollar would not buy much in Boston. Now it will buy a great deal more in our old town, thanks to railroads, telegraphs, steamers, and the contemporaneous growth of New York and the whole country. Yet there are many goods appertaining to a

capital city which are not yet purchasable here, no, not with a mountain of dollars. A dollar in Florida is not worth a dollar in Massachusetts. A dollar is not value, but representative of value, and, at last, of moral values. A dollar is rated for the corn it will buy, or to speak strictly, not for the corn or house-room, but for Athenian corn, and Roman house-room, — for the wit, probity and power which we eat bread and dwell in houses to share and exert. Wealth is mental; wealth is moral. The value of a dollar is, to buy just things; a dollar goes on increasing in value with all the genius and all the virtue of the world.[1] A dollar in a university is worth more than a dollar in a jail; in a temperate, schooled, law-abiding community than in some sink of crime, where dice, knives and arsenic are in constant play.

The Bank-Note Detector is a useful publication. But the current dollar, silver or paper, is itself the detector of the right and wrong where it circulates. Is it not instantly enhanced by the increase of equity? If a trader refuses to sell his vote, or adheres to some odious right, he makes so much more equity in Massachusetts; and every acre in the state is more worth, in the hour of his action. If you take out of State Street

the ten honestest merchants and put in ten roguish persons controlling the same amount of capital, the rates of insurance will indicate it; the soundness of banks will show it; the highways will be less secure; the schools will feel it, the children will bring home their little dose of the poison; the judge will sit less firmly on the bench, and his decisions be less upright; he has lost so much support and constraint, which all need; and the pulpit will betray it, in a laxer rule of life. An apple-tree, if you take out every day for a number of days a load of loam and put in a load of sand about its roots, will find it out. An apple-tree is a stupid kind of creature, but if this treatment be pursued for a short time I think it would begin to mistrust something. And if you should take out of the powerful class engaged in trade a hundred good men and put in a hundred bad, or, what is just the same thing, introduce a demoralizing institution, would not the dollar, which is not much stupider than an apple-tree, presently find it out? The value of a dollar is social, as it is created by society. Every man who removes into this city with any purchasable talent or skill in him, gives to every man's labor in the city a new worth. If a talent is anywhere born into the world, the community

of nations is enriched; and much more with a new degree of probity.[1] The expense of crime, one of the principal charges of every nation, is so far stopped. In Europe, crime is observed to increase or abate with the price of bread. If the Rothschilds at Paris do not accept bills, the people at Manchester, at Paisley, at Birmingham are forced into the highway, and landlords are shot down in Ireland. The police-records attest it. The vibrations are presently felt in New York, New Orleans and Chicago. Not much otherwise the economical power touches the masses through the political lords. Rothschild refuses the Russian loan, and there is peace and the harvests are saved. He takes it, and there is war and an agitation through a large portion of mankind, with every hideous result, ending in revolution and a new order.

Wealth brings with it its own checks and balances. The basis of political economy is non-interference. The only safe rule is found in the self-adjusting meter of demand and supply. Do not legislate. Meddle, and you snap the sinews with your sumptuary laws. Give no bounties, make equal laws, secure life and property, and you need not give alms. Open the doors of opportunity to talent and virtue and they will

do themselves justice, and property will not be in bad hands. In a free and just commonwealth, property rushes from the idle and imbecile to the industrious, brave and persevering.[1]

The laws of nature play through trade, as a toy-battery exhibits the effects of electricity. The level of the sea is not more surely kept than is the equilibrium of value in society by the demand and supply; and artifice or legislation punishes itself by reactions, gluts and bankruptcies. The sublime laws play indifferently through atoms and galaxies. Whoever knows what happens in the getting and spending of a loaf of bread and a pint of beer, that no wishing will change the rigorous limits of pints and penny loaves; that for all that is consumed so much less remains in the basket and pot, but what is gone out of these is not wasted, but well spent, if it nourish his body and enable him to finish his task;—knows all of political economy that the budgets of empires can teach him. The interest of petty economy is this symbolization of the great economy; the way in which a house and a private man's methods tally with the solar system and the laws of give and take, throughout nature; and however wary we are of the falsehoods and petty tricks which we suicidally play

off on each other, every man has a certain satisfaction whenever his dealing touches on the inevitable facts; when he sees that things themselves dictate the price, as they always tend to do, and, in large manufactures, are seen to do. Your paper is not fine or coarse enough, — is too heavy, or too thin. The manufacturer says he will furnish you with just that thickness or thinness you want; the pattern is quite indifferent to him; here is his schedule; — any variety of paper, as cheaper or dearer, with the prices annexed. A pound of paper costs so much, and you may have it made up in any pattern you fancy.

There is in all our dealings a self-regulation that supersedes chaffering. You will rent a house, but must have it cheap. The owner can reduce the rent, but so he incapacitates himself from making proper repairs, and the tenant gets not the house he would have, but a worse one; besides that a relation a little injurious is established between landlord and tenant. You dismiss your laborer, saying, "Patrick, I shall send for you as soon as I cannot do without you." Patrick goes off contented, for he knows that the weeds will grow with the potatoes, the vines must be planted, next week, and however

unwilling you may be, the canteloupes, crook-necks and cucumbers will send for him. Who but must wish that all labor and value should stand on the same simple and surly market? If it is the best of its kind, it will. We must have joiner, locksmith, planter, priest, poet, doctor, cook, weaver, ostler; each in turn, through the year.

If a St. Michael's pear sells for a shilling, it costs a shilling to raise it.[1] If, in Boston, the best securities offer twelve per cent. for money, they have just six per cent. of insecurity. You may not see that the fine pear costs you a shilling, but it costs the community so much. The shilling represents the number of enemies the pear has, and the amount of risk in ripening it. The price of coal shows the narrowness of the coal-field, and a compulsory confinement of the miners to a certain district. All salaries are reckoned on contingent as well as on actual services. "If the wind were always southwest by west," said the skipper, "women might take ships to sea." One might say that all things are of one price; that nothing is cheap or dear, and that the apparent disparities that strike us are only a shopman's trick of concealing the damage in your bargain. A youth coming into the city

from his native New Hampshire farm, with its hard fare still fresh in his remembrance, boards at a first-class hotel, and believes he must somehow have outwitted Dr. Franklin and Malthus, for luxuries are cheap. But he pays for the one convenience of a better dinner, by the loss of some of the richest social and educational advantages. He has lost what guards! what incentives! He will perhaps find by and by that he left the Muses at the door of the hotel, and found the Furies inside. Money often costs too much, and power and pleasure are not cheap. The ancient poet said, "The gods sell all things at a fair price."[1]

There is an example of the compensations in the commercial history of this country. When the European wars threw the carrying-trade of the world, from 1800 to 1812, into American bottoms, a seizure was now and then made of an American ship. Of course the loss was serious to the owner, but the country was indemnified; for we charged threepence a pound for carrying cotton, sixpence for tobacco, and so on; which paid for the risk and loss, and brought into the country an immense prosperity, early marriages, private wealth, the building of cities and of states: and after the war was over, we received

compensation over and above, by treaty, for all the seizures. Well, the Americans grew rich and great. But the pay-day comes round. Britain, France and Germany, which our extraordinary profits had impoverished, send out, attracted by the fame of our advantages, first their thousands, then their millions of poor people, to share the crop. At first we employ them, and increase our prosperity; but in the artificial system of society and of protected labor, which we also have adopted and enlarged, there come presently checks and stoppages. Then we refuse to employ these poor men. But they will not be so answered. They go into the poor-rates, and though we refuse wages, we must now pay the same amount in the form of taxes. Again, it turns out that the largest proportion of crimes are committed by foreigners. The cost of the crime and the expense of courts and of prisons we must bear, and the standing army of preventive police we must pay. The cost of education of the posterity of this great colony, I will not compute. But the gross amount of these costs will begin to pay back what we thought was a net gain from our transatlantic customers of 1800. It is vain to refuse this payment. We cannot get rid of these people,

and we cannot get rid of their will to be supported. That has become an inevitable element of our politics; and, for their votes, each of the dominant parties courts and assists them to get it executed. Moreover, we have to pay, not what would have contented them at home, but what they have learned to think necessary here; so that opinion, fancy and all manner of moral considerations complicate the problem.

There are few measures of economy which will bear to be named without disgust; for the subject is tender and we may easily have too much of it, and therein resembles the hideous animalcules of which our bodies are built up, — which, offensive in the particular, yet compose valuable and effective masses.[1] Our nature and genius force us to respect ends, whilst we use means. We must use the means, and yet, in our most accurate using somehow screen and cloak them, as we can only give them any beauty by a reflection of the glory of the end. That is the good head, which serves the end and commands the means. The rabble are corrupted by their means; the means are too strong for them, and they desert their end.

1. The first of these measures is that each

man's expense must proceed from his character. As long as your genius buys, the investment is safe, though you spend like a monarch. Nature arms each man with some faculty which enables him to do easily some feat impossible to any other, and thus makes him necessary to society. This native determination guides his labor and his spending. He wants an equipment of means and tools proper to his talent. And to save on this point were to neutralize the special strength and helpfulness of each mind. Do your work, respecting the excellence of the work, and not its acceptableness. This is so much economy that, rightly read, it is the sum of economy. Profligacy consists not in spending years of time or chests of money, — but in spending them off the line of your career. The crime which bankrupts men and states is job-work ; — declining from your main design, to serve a turn here or there. Nothing is beneath you, if it is in the direction of your life ; nothing is great or desirable if it is off from that. I think we are entitled here to draw a straight line and say that society can never prosper but must always be bankrupt, until every man does that which he was created to do.[1]

Spend for your expense, and retrench the

expense which is not yours. Allston the painter was wont to say that he built a plain house, and filled it with plain furniture, because he would hold out no bribe to any to visit him who had not similar tastes to his own. We are sympathetic, and, like children, want everything we see. But it is a large stride to independence, when a man, in the discovery of his proper talent, has sunk the necessity for false expenses. As the betrothed maiden by one secure affection is relieved from a system of slaveries, — the daily inculcated necessity of pleasing all, — so the man who has found what he can do, can spend on that and leave all other spending. Montaigne said, "When he was a younger brother, he went brave in dress and equipage, but afterward his château and farms might answer for him." Let a man who belongs to the class of nobles, those namely who have found out that they can do something, relieve himself of all vague squandering on objects not his.[1] Let the realist not mind appearances. Let him delegate to others the costly courtesies and decorations of social life. The virtues are economists, but some of the vices are also. Thus, next to humility, I have noticed that pride is a pretty good husband. A good pride is, as I

reckon it, worth from five hundred to fifteen hundred a year. Pride is handsome, economical; pride eradicates so many vices, letting none subsist but itself, that it seems as if it were a great gain to exchange vanity for pride. Pride can go without domestics, without fine clothes, can live in a house with two rooms, can eat potato, purslain, beans, lyed corn, can work on the soil, can travel afoot, can talk with poor men, or sit silent well contented in fine saloons. But vanity costs money, labor, horses, men, women, health and peace, and is still nothing at last; a long way leading nowhere. Only one drawback; proud people are intolerably selfish, and the vain are gentle and giving.[1]

Art is a jealous mistress, and if a man have a genius for painting, poetry, music, architecture or philosophy, he makes a bad husband and an ill provider, and should be wise in season and not fetter himself with duties which will embitter his days and spoil him for his proper work. We had in this region, twenty years ago, among our educated men, a sort of Arcadian fanaticism, a passionate desire to go upon the land and unite farming to intellectual pursuits. Many effected their purpose and made the experiment, and some became downright ploughmen; but

all were cured of their faith that scholarship and practical farming (I mean, with one's own hands) could be united.[1]

With brow bent, with firm intent, the pale scholar leaves his desk to draw a freer breath and get a juster statement of his thought, in the garden-walk. He stoops to pull up a purslain or a dock that is choking the young corn, and finds there are two; close behind the last is a third; he reaches out his hand to a fourth, behind that are four thousand and one. He is heated and untuned, and by and by wakes up from his idiot dream of chickweed and red-root, to remember his morning thought, and to find that with his adamantine purposes he has been duped by a dandelion. A garden is like those pernicious machineries we read of every month in the newspapers, which catch a man's coat-skirt or his hand and draw in his arm, his leg and his whole body to irresistible destruction. In an evil hour he pulled down his wall and added a field to his homestead. No land is bad, but land is worse. If a man own land, the land owns him. Now let him leave home, if he dare. Every tree and graft, every hill of melons, row of corn, or quick-set hedge; all he has done and all he means to do, stand in his way like duns, when he would

go out of his gate. The devotion to these vines and trees he finds poisonous. Long free walks, a circuit of miles, free his brain and serve his body. Long marches are no hardship to him. He believes he composes easily on the hills. But this pottering in a few square yards of garden is dispiriting and drivelling. The smell of the plants has drugged him and robbed him of energy. He finds a catalepsy in his bones. He grows peevish and poor-spirited. The genius of reading and of gardening are antagonistic, like resinous and vitreous electricity. One is concentrative in sparks and shocks; the other is diffuse strength; so that each disqualifies its workman for the other's duties.[1]

An engraver, whose hands must be of an exquisite delicacy of stroke, should not lay stone walls. Sir David Brewster gives exact instructions for microscopic observation: "Lie down on your back, and hold the single lens and object over your eye," etc., etc. How much more the seeker of abstract truth, who needs periods of isolation and rapt concentration and almost a going out of the body to think!

2. Spend after your genius, *and by system.*[2] Nature goes by rule, not by sallies and saltations. There must be system in the economies.

Saving and unexpensiveness will not keep the most pathetic family from ruin, nor will bigger incomes make free spending safe. The secret of success lies never in the amount of money, but in the relation of income to outgo; as, after expense has been fixed at a certain point, then new and steady rills of income, though never so small, being added, wealth begins. But in ordinary, as means increase, spending increases faster, so that large incomes, in England and elsewhere, are found not to help matters;— the eating quality of debt does not relax its voracity. When the cholera is in the potato, what is the use of planting larger crops? In England, the richest country in the universe, I was assured by shrewd observers that great lords and ladies had no more guineas to give away than other people; that liberality with money is as rare and as immediately famous a virtue as it is here. Want is a growing giant whom the coat of Have was never large enough to cover. I remember in Warwickshire to have been shown a fair manor, still in the same name as in Shakspeare's time. The rent-roll I was told is some fourteen thousand pounds a year; but when the second son of the late proprietor was born, the father was perplexed how to provide for him. The eldest

son must inherit the manor; what to do with this supernumerary? He was advised to breed him for the Church and to settle him in the rectorship which was in the gift of the family; which was done. It is a general rule in that country that bigger incomes do not help anybody. It is commonly observed that a sudden wealth, like a prize drawn in a lottery or a large bequest to a poor family, does not permanently enrich. They have served no apprenticeship to wealth, and with the rapid wealth come rapid claims which they do not know how to deny, and the treasure is quickly dissipated.

A system must be in every economy, or the best single expedients are of no avail. A farm is a good thing when it begins and ends with itself, and does not need a salary or a shop to eke it out. Thus, the cattle are a main link in the chain-ring.[1] If the non-conformist or æsthetic farmer leaves out the cattle and does not also leave out the want which the cattle must supply, he must fill the gap by begging or stealing. When men now alive were born, the farm yielded everything that was consumed on it. The farm yielded no money, and the farmer got on without. If he fell sick, his neighbors came in to his aid; each gave a day's work, or

a half day; or lent his yoke of oxen, or his horse, and kept his work even; hoed his potatoes, mowed his hay, reaped his rye; well knowing that no man could afford to hire labor without selling his land. In autumn a farmer could sell an ox or a hog and get a little money to pay taxes withal. Now, the farmer buys almost all he consumes, — tinware, cloth, sugar, tea, coffee, fish, coal, railroad tickets and newspapers.

A master in each art is required, because the practice is never with still or dead subjects, but they change in your hands. You think farm buildings and broad acres a solid property; but its value is flowing like water. It requires as much watching as if you were decanting wine from a cask. The farmer knows what to do with it, stops every leak, turns all the streamlets to one reservoir and decants wine; but a blunderhead comes out of Cornhill, tries his hand, and it all leaks away. So is it with granite streets or timber townships as with fruit or flowers. Nor is any investment so permanent that it can be allowed to remain without incessant watching, as the history of each attempt to lock up an inheritance through two generations for an unborn inheritor may show.[1]

When Mr. Cockayne takes a cottage in the country, and will keep his cow, he thinks a cow is a creature that is fed on hay and gives a pail of milk twice a day. But the cow that he buys gives milk for three months; then her bag dries up. What to do with a dry cow? who will buy her? Perhaps he bought also a yoke of oxen to do his work; but they get blown and lame. What to do with blown and lame oxen? The farmer fats his after the spring work is done, and kills them in the fall. But how can Cockayne, who has no pastures, and leaves his cottage daily in the cars at business hours, be pothered with fatting and killing oxen? He plants trees; but there must be crops, to keep the trees in ploughed land. What shall be the crops? He will have nothing to do with trees, but will have grass. After a year or two the grass must be turned up and ploughed; now what crops? Credulous Cockayne!

3. Help comes in the custom of the country, and the rule of *Impera parendo*.[1] The rule is not to dictate nor to insist on carrying out each of your schemes by ignorant wilfulness, but to learn practically the secret spoken from all nature, that things themselves refuse to be mismanaged, and will show to the watchful their

own law. Nobody need stir hand or foot. The custom of the country will do it all. I know not how to build or to plant; neither how to buy wood, nor what to do with the house-lot, the field, or the wood-lot, when bought. Never fear; it is all settled how it shall be, long beforehand, in the custom of the country, — whether to sand or whether to clay it, when to plough, and how to dress, whether to grass or to corn; and you cannot help or hinder it. Nature has her own best mode of doing each thing, and she has somewhere told it plainly, if we will keep our eyes and ears open. If not, she will not be slow in undeceiving us when we prefer our own way to hers. How often we must remember the art of the surgeon, which, in replacing the broken bone, contents itself with releasing the parts from false position; they fly into place by the action of the muscles. On this art of nature all our arts rely.

Of the two eminent engineers in the recent construction of railways in England, Mr. Brunel went straight from terminus to terminus, through mountains, over streams, crossing highways, cutting ducal estates in two, and shooting through this man's cellar and that man's attic window, and so arriving at his end, at great pleasure to

geometers, but with cost to his company. Mr. Stephenson on the contrary, believing that the river knows the way, followed his valley as implicitly as our Western Railroad follows the Westfield River, and turned out to be the safest and cheapest engineer.[1] We say the cows laid out Boston. Well, there are worse surveyors. Every pedestrian in our pastures has frequent occasion to thank the cows for cutting the best path through the thicket and over the hills; and travellers and Indians know the value of a buffalo-trail, which is sure to be the easiest possible pass through the ridge.

When a citizen fresh from Dock Square or Milk Street comes out and buys land in the country, his first thought is to a fine outlook from his windows; his library must command a western view; a sunset every day, bathing the shoulder of Blue Hills, Wachusett, and the peaks of Monadnoc and Uncanoonuc. What, thirty acres, and all this magnificence for fifteen hundred dollars! It would be cheap at fifty thousand. He proceeds at once, his eyes dim with tears of joy, to fix the spot for his corner-stone. But the man who is to level the ground thinks it will take many hundred loads of gravel to fill the hollow to the road. The stone-mason

who should build the well thinks he shall have to dig forty feet; the baker doubts he shall never like to drive up to the door; the practical neighbor cavils at the position of the barn; and the citizen comes to know that his predecessor the farmer built the house in the right spot for the sun and wind, the spring, and water-drainage, and the convenience to the pasture, the garden, the field and the road. So Dock Square yields the point, and things have their own way. Use has made the farmer wise, and the foolish citizen learns to take his counsel. From step to step he comes at last to surrender at discretion. The farmer affects to take his orders; but the citizen says, You may ask me as often as you will, and in what ingenious forms, for an opinion concerning the mode of building my wall, or sinking my well, or laying out my acre, but the ball will rebound to you. These are matters on which I neither know nor need to know anything. These are questions which you and not I shall answer.

Not less within doors a system settles itself paramount and tyrannical over master and mistress, servant and child, cousin and acquaintance. 'T is in vain that genius or virtue or energy of character strive and cry against it. This is fate.

And 't is very well that the poor husband reads in a book of a new way of living, and resolves to adopt it at home; let him go home and try it, if he dare.

4. Another point of economy is to look for seed of the same kind as you sow, and not to hope to buy one kind with another kind. Friendship buys friendship; justice, justice; military merit, military success. Good husbandry finds wife, children and household. The good merchant, large gains, ships, stocks and money. The good poet, fame and literary credit; but not either, the other. Yet there is commonly a confusion of expectations on these points. Hotspur lives for the moment, praises himself for it, and despises Furlong, that he does not. Hotspur of course is poor, and Furlong a good provider. The odd circumstance is that Hotspur thinks it a superiority in himself, this improvidence, which ought to be rewarded with Furlong's lands.

I have not at all completed my design. But we must not leave the topic without casting one glance into the interior recesses. It is a doctrine of philosophy that man is a being of degrees; that there is nothing in the world which is not repeated in his body, his body being a sort of

miniature or summary of the world; then that there is nothing in his body which is not repeated as in a celestial sphere in his mind; then, there is nothing in his brain which is not repeated in a higher sphere in his moral system.

5. Now these things are so in nature. All things ascend, and the royal rule of economy is that it should ascend also, or, whatever we do must always have a higher aim. Thus it is a maxim that money is another kind of blood, *Pecunia alter sanguis:* or, the estate of a man is only a larger kind of body, and admits of regimen analogous to his bodily circulations. So there is no maxim of the merchant which does not admit of an extended sense, *e. g.*, "Best use of money is to pay debts;" "Every business by itself;" "Best time is present time;" "The right investment is in tools of your trade;" and the like. The counting-room maxims liberally expounded are laws of the universe. The merchant's economy is a coarse symbol of the soul's economy. It is to spend for power and not for pleasure. It is to invest income; that is to say, to take up particulars into generals; days into integral eras — literary, emotive, practical — of its life, and still to ascend in its investment. The merchant has but one rule,

absorb and invest; he is to be capitalist; the scraps and filings must be gathered back into the crucible; the gas and smoke must be burned, and earnings must not go to increase expense, but to capital again.[1] Well, the man must be capitalist. Will he spend his income, or will he invest? His body and every organ is under the same law. His body is a jar in which the liquor of life is stored. Will he spend for pleasure? The way to ruin is short and facile. Will he not spend but hoard for power? It passes through the sacred fermentations, by that law of nature whereby everything climbs to higher platforms, and bodily vigor becomes mental and moral vigor. The bread he eats is first strength and animal spirits; it becomes, in higher laboratories, imagery and thought; and in still higher results, courage and endurance. This is the right compound interest; this is capital doubled, quadrupled, centupled; man raised to his highest power.

The true thrift is always to spend on the higher plane; to invest and invest, with keener avarice, that he may spend in spiritual creation and not in augmenting animal existence. Nor is the man enriched, in repeating the old experi-

ments of animal sensation; nor unless through new powers and ascending pleasures he knows himself by the actual experience of higher good to be already on the way to the highest.[1]

IV

CULTURE

Can rules or tutors educate
The semigod whom we await?
He must be musical,
Tremulous, impressional,
Alive to gentle influence
Of landscape and of sky,
And tender to the spirit-touch
Of man's or maiden's eye:
But, to his native centre fast,
Shall into Future fuse the Past,
And the world's flowing fates in his own mould recast.

CULTURE

THE word of ambition at the present day is Culture. Whilst all the world is in pursuit of power, and of wealth as a means of power, culture corrects the theory of success. A man is the prisoner of his power. A topical memory makes him an almanac; a talent for debate, a disputant; skill to get money makes him a miser, that is, a beggar. Culture reduces these inflammations by invoking the aid of other powers against the dominant talent, and by appealing to the rank of powers. It watches success. For performance, nature has no mercy, and sacrifices the performer to get it done; makes a dropsy or a tympany of him. If she wants a thumb, she makes one at the cost of arms and legs, and any excess of power in one part is usually paid for at once by some defect in a contiguous part.

Our efficiency depends so much on our concentration, that nature usually in the instances where a marked man is sent into the world, overloads him with bias, sacrificing his symmetry to his working power.[1] It is said a man can write but one book; and if a man have a

defect, it is apt to leave its impression on all his performances. If she creates a policeman like Fouché,[1] he is made up of suspicions and of plots to circumvent them. "The air," said Fouché, "is full of poniards." The physician Sanctorius spent his life in a pair of scales, weighing his food. Lord Coke valued Chaucer highly because the Canon Yeman's Tale illustrates the statute fifth Hen. IV. chap. 4, against alchemy. I saw a man who believed the principal mischiefs in the English state were derived from the devotion to musical concerts. A freemason, not long since, set out to explain to this country that the principal cause of the success of General Washington was the aid he derived from the freemasons.

But worse than the harping on one string, nature has secured individualism by giving the private person a high conceit of his weight in the system. The pest of society is egotists. There are dull and bright, sacred and profane, coarse and fine egotists. It is a disease that like influenza falls on all constitutions. In the distemper known to physicians as *chorea*, the patient sometimes turns round and continues to spin slowly on one spot. Is egotism a metaphysical variety of this malady? The man runs

round a ring formed by his own talent, falls into an admiration of it, and loses relation to the world.[1] It is a tendency in all minds. One of its annoying forms is a craving for sympathy. The sufferers parade their miseries, tear the lint from their bruises, reveal their indictable crimes, that you may pity them. They like sickness, because physical pain will extort some show of interest from the bystanders, as we have seen children who finding themselves of no account when grown people come in, will cough till they choke, to draw attention.[2]

This distemper is the scourge of talent,—of artists, inventors and philosophers. Eminent spiritualists shall have an incapacity of putting their act or word aloof from them and seeing it bravely for the nothing it is. Beware of the man who says, "I am on the eve of a revelation." It is speedily punished, inasmuch as this habit invites men to humor it, and, by treating the patient tenderly, to shut him up in a narrower selfism and exclude him from the great world of God's cheerful fallible men and women. Let us rather be insulted, whilst we are insultable.[3] Religious literature has eminent examples, and if we run over our private list of poets, critics, philanthropists and philosophers, we shall find

them infected with this dropsy and elephantiasis, which we ought to have tapped.

This goitre of egotism is so frequent among notable persons that we must infer some strong necessity in nature which it subserves ; such as we see in the sexual attraction. The preservation of the species was a point of such necessity that nature has secured it at all hazards by immensely overloading the passion, at the risk of perpetual crime and disorder. So egotism has its root in the cardinal necessity by which each individual persists to be what he is.

This individuality is not only not inconsistent with culture, but is the basis of it. Every valuable nature is there in its own right, and the student we speak to must have a mother-wit invincible by his culture, — which uses all books, arts, facilities, and elegancies of intercourse, but is never subdued and lost in them. He only is a well-made man who has a good determination. And the end of culture is not to destroy this, God forbid! but to train away all impediment and mixture and leave nothing but pure power.[1] Our student must have a style and determination, and be a master in his own specialty. But having this, he must put it behind him. He must have a catholicity, a power to see with a

free and disengaged look every object. Yet is this private interest and self so overcharged that if a man seeks a companion who can look at objects for their own sake and without affection or self-reference, he will find the fewest who will give him that satisfaction; whilst most men are afflicted with a coldness, an incuriosity, as soon as any object does not connect with their self-love. Though they talk of the object before them, they are thinking of themselves, and their vanity is laying little traps for your admiration.

But after a man has discovered that there are limits to the interest which his private history has for mankind, he still converses with his family, or a few companions, — perhaps with half a dozen personalities that are famous in his neighborhood. In Boston the question of life is the names of some eight or ten men. Have you seen Mr. Allston, Doctor Channing, Mr. Adams, Mr. Webster, Mr. Greenough? Have you heard Everett, Garrison, Father Taylor, Theodore Parker? Have you talked with Messieurs Turbinewheel, Summitlevel, and Lacofrupees? Then you may as well die. In New York the question is of some other eight, or ten, or twenty. Have you seen a few lawyers,

merchants and brokers, — two or three scholars, two or three capitalists, two or three editors of newspapers? New York is a sucked orange. All conversation is at an end when we have discharged ourselves of a dozen personalities, domestic or imported, which make up our American existence. Nor do we expect anybody to be other than a faint copy of these heroes.

Life is very narrow. Bring any club or company of intelligent men together again after ten years, and if the presence of some penetrating and calming genius could dispose them to frankness, what a confession of insanities would come up! The "causes" to which we have sacrificed, Tariff or Democracy, Whigism or Abolition, Temperance or Socialism would show like roots of bitterness and dragons of wrath; and our talents are as mischievous as if each had been seized upon by some bird of prey which had whisked him away from fortune, from truth, from the dear society of the poets;[1] — some zeal, some bias, and only when he was now gray and nerveless was it relaxing its claws and he awaking to sober perceptions.

Culture is the suggestion, from certain best

thoughts, that a man has a range of affinities through which he can modulate the violence of any master-tones that have a droning preponderance in his scale, and succor him against himself. Culture redresses his balance, puts him among his equals and superiors, revives the delicious sense of sympathy and warns him of the dangers of solitude and repulsion.

It is not a compliment but a disparagement to consult a man only on horses, or on steam, or on theatres, or on eating, or on books, and, whenever he appears, considerately to turn the conversation to the bantling he is known to fondle. In the Norse heaven of our forefathers, Thor's house had five hundred and forty floors; and man's house has five hundred and forty floors.[1] His excellence is facility of adaptation and of transition, through many related points, to wide contrasts and extremes. Culture kills his exaggeration, his conceit of his village or his city. We must leave our pets at home when we go into the street, and meet men on broad grounds of good meaning and good sense. No performance is worth loss of geniality.[2] 'T is a cruel price we pay for certain fancy goods called fine arts and philosophy. In the Norse legend, All-fadir did not get a drink

of Mimir's spring (the fountain of wisdom) until he left his eye in pledge. And here is a pedant that cannot unfold his wrinkles, nor conceal his wrath at interruption by the best, if their conversation do not fit his impertinency, — here is he to afflict us with his personalities. 'T is incident to scholars that each of them fancies he is pointedly odious in his community. Draw him out of this limbo of irritability. Cleanse with healthy blood his parchment skin. You restore to him his eyes which he left in pledge at Mimir's spring. If you are the victim of your doing, who cares what you do? We can spare your opera, your gazetteer, your chemic analysis, your history, your syllogisms. Your man of genius pays dear for his distinction. His head runs up into a spire, and, instead of a healthy man, merry and wise, he is some mad dominie. Nature is reckless of the individual. When she has points to carry, she carries them. To wade in marshes and sea-margins is the destiny of certain birds, and they are so accurately made for this that they are imprisoned in those places. Each animal out of its *habitat* would starve. To the physician, each man, each woman, is an amplification of one organ. A soldier, a locksmith, a bank-

clerk and a dancer could not exchange functions. And thus we are victims of adaptation.

The antidotes against this organic egotism are the range and variety of attractions, as gained by acquaintance with the world, with men of merit, with classes of society, with travel, with eminent persons, and with the high resources of philosophy, art and religion; books, travel, society, solitude.

The hardiest skeptic who has seen a horse broken, a pointer trained, or who has visited a menagerie or the exhibition of the Industrious Fleas, will not deny the validity of education.[1] "A boy," says Plato, "is the most vicious of all wild beasts;" and in the same spirit the old English poet Gascoigne says, "A boy is better unborn than untaught." The city breeds one kind of speech and manners; the back country a different style; the sea another; the army a fourth. We know that an army which can be confided in may be formed by discipline; that by systematic discipline all men may be made heroes: Marshal Lannes said to a French officer, "Know, Colonel, that none but a poltroon will boast that he never was afraid." A great part of courage is the courage of having done the thing before. And in all human action those

faculties will be strong which are used. Robert Owen said, "Give me a tiger, and I will educate him." 'T is inhuman to want faith in the power of education, since to meliorate is the law of nature; and men are valued precisely as they exert onward or meliorating force. On the other hand, poltroonery is the acknowledging an inferiority to be incurable.

Incapacity of melioration is the only mortal distemper. There are people who can never understand a trope or any second or expanded sense given to your words, or any humor; but remain literalists, after hearing the music and poetry and rhetoric and wit of seventy or eighty years. They are past the help of surgeon or clergy. But even these can understand pitchforks and the cry of Fire! and I have noticed in some of this class a marked dislike of earthquakes.[1]

Let us make our education brave and preventive. Politics is an after-work, a poor patching. We are always a little late. The evil is done, the law is passed, and we begin the uphill agitation for repeal of that of which we ought to have prevented the enacting. We shall one day learn to supersede politics by education. What we call our root-and-branch reforms, of slavery, war,

gambling, intemperance, is only medicating the symptoms. We must begin higher up, namely in Education.

Our arts and tools give to him who can handle them much the same advantage over the novice as if you extended his life, ten, fifty, or a hundred years. And I think it the part of good sense to provide every fine soul with such culture that it shall not, at thirty or forty years, have to say, 'This which I might do is made hopeless through my want of weapons.'

But it is conceded that much of our training fails of effect; that all success is hazardous and rare; that a large part of our cost and pains is thrown away. Nature takes the matter into her own hands, and though we must not omit any jot of our system, we can seldom be sure that it has availed much, or that as much good would not have accrued from a different system.

Books, as containing the finest records of human wit, must always enter into our notion of culture. The best heads that ever existed, Pericles, Plato, Julius Cæsar, Shakspeare, Goethe, Milton, were well-read, universally educated men, and quite too wise to undervalue letters. Their opinion has weight, because they had means of knowing the opposite opinion. We

look that a great man should be a good reader, or in proportion to the spontaneous power should be the assimilating power. Good criticism is very rare and always precious. I am always happy to meet persons who perceive the transcendent superiority of Shakspeare over all other writers. I like people who like Plato. Because this love does not consist with self-conceit.'

But books are good only as far as a boy is ready for them. He sometimes gets ready very slowly. You send your child to the schoolmaster, but 't is the schoolboys who educate him. You send him to the Latin class, but much of his tuition comes, on his way to school, from the shop-windows. You like the strict rules and the long terms; and he finds his best leading in a by-way of his own, and refuses any companions but of his own choosing. He hates the grammar and *Gradus*, and loves guns, fishing-rods, horses and boats. Well, the boy is right, and you are not fit to direct his bringing-up if your theory leaves out his gymnastic training. Archery, cricket, gun and fishing-rod, horse and boat, are all educators, liberalizers; and so are dancing, dress and the street talk; and provided only the boy has resources, and is of a noble

and ingenuous strain, these will not serve him less than the books. He learns chess, whist, dancing and theatricals. The father observes that another boy has learned algebra and geometry in the same time. But the first boy has acquired much more than these poor games along with them. He is infatuated for weeks with whist and chess; but presently will find out, as you did, that when he rises from the game too long played, he is vacant and forlorn and despises himself. Thenceforward it takes place with other things, and has its due weight in his experience. These minor skills and accomplishments, for example, dancing, are tickets of admission to the dress-circle of mankind, and the being master of them enables the youth to judge intelligently of much on which otherwise he would give a pedantic squint. Landor said, "I have suffered more from my bad dancing than from all the misfortunes and miseries of my life put together." Provided always the boy is teachable (for we are not proposing to make a statue out of punk), football, cricket, archery, swimming, skating, climbing, fencing, riding, are lessons in the art of power, which it is his main business to learn; — riding, specially, of which Lord Herbert of Cherbury said, "A

good rider on a good horse is as much above himself and others as the world can make him." Besides, the gun, fishing-rod, boat and horse, constitute, among all who use them, secret freemasonries. They are as if they belong to one club.[1]

There is also a negative value in these arts. Their chief use to the youth is not amusement, but to be known for what they are, and not to remain to him occasions of heart-burn. We are full of superstitions. Each class fixes its eyes on the advantages it has not; the refined, on rude strength; the democrat, on birth and breeding. One of the benefits of a college education is to show the boy its little avail. I knew a leading man in a leading city, who, having set his heart on an education at the university and missed it, could never quite feel himself the equal of his own brothers who had gone thither. His easy superiority to multitudes of professional men could never quite countervail to him this imaginary defect. Balls, riding, wine-parties and billiards pass to a poor boy for something fine and romantic, which they are not; and a free admission to them on an equal footing, if it were possible, only once or twice, would be worth ten times its cost, by undeceiving him.

I am not much an advocate for travelling, and I observe that men run away to other countries because they are not good in their own, and run back to their own because they pass for nothing in the new places. For the most part, only the light characters travel. Who are you that have no task to keep you at home? I have been quoted as saying captious things about travel; but I mean to do justice. I think there is a restlessness in our people which argues want of character.[1] All educated Americans, first or last, go to Europe; perhaps because it is their mental home, as the invalid habits of this country might suggest. An eminent teacher of girls said, "the idea of a girl's education is, whatever qualifies her for going to Europe." Can we never extract this tape-worm of Europe from the brain of our countrymen? One sees very well what their fate must be. He that does not fill a place at home, cannot abroad. He only goes there to hide his insignificance in a larger crowd. You do not think you will find anything there which you have not seen at home? The stuff of all countries is just the same. Do you suppose there is any country where they do not scald milk-pans, and swaddle the infants, and burn the brushwood, and broil

the fish? What is true anywhere is true everywhere. And let him go where he will, he can only find so much beauty or worth as he carries.[1]

Of course, for some men, travel may be useful. Naturalists, discoverers and sailors are born. Some men are made for couriers, exchangers, envoys, missionaries, bearers of despatches, as others are for farmers and workingmen. And if the man is of a light and social turn, and nature has aimed to make a legged and winged creature, framed for locomotion, we must follow her hint and furnish him with that breeding which gives currency, as sedulously as with that which gives worth. But let us not be pedantic, but allow to travel its full effect. The boy grown up on a farm, which he has never left, is said in the country to have had *no chance*, and boys and men of that condition look upon work on a railroad, or drudgery in a city, as opportunity. Poor country boys of Vermont and Connecticut formerly owed what knowledge they had to their peddling trips to the Southern States.[2] California and the Pacific Coast is now the university of this class, as Virginia was in old times. 'To have *some chance*' is their word. And the phrase 'to know the world,' or to

travel, is synonymous with all men's ideas of advantage and superiority. No doubt, to a man of sense, travel offers advantages. As many languages as he has, as many friends, as many arts and trades, so many times is he a man. A foreign country is a point of comparison wherefrom to judge his own. One use of travel is to recommend the books and works of home, — we go to Europe to be Americanized ; and another, to find men. For as nature has put fruits apart in latitudes, a new fruit in every degree, so knowledge and fine moral quality she lodges in distant men. And thus, of the six or seven teachers whom each man wants among his contemporaries, it often happens that one or two of them live on the other side of the world.

Moreover, there is in every constitution a certain solstice when the stars stand still in our inward firmament, and when there is required some foreign force, some diversion or alterative to prevent stagnation.[1] And, as a medical remedy, travel seems one of the best. Just as a man witnessing the admirable effect of ether to lull pain, and meditating on the contingencies of wounds, cancers, lockjaws, rejoices in Dr. Jackson's benign discovery,[2] so a man who looks at Paris, at Naples, or at London, says, 'If I should be

driven from my own home, here at least my thoughts can be consoled by the most prodigal amusement and occupation which the human race in ages could contrive and accumulate.'

Akin to the benefit of foreign travel, the æsthetic value of railroads is to unite the advantages of town and country life, neither of which we can spare. A man should live in or near a large town, because, let his own genius be what it may, it will repel quite as much of agreeable and valuable talent as it draws, and, in a city, the total attraction of all the citizens is sure to conquer, first or last, every repulsion, and drag the most improbable hermit within its walls some day in the year. In town he can find the swimming-school, the gymnasium, the dancing-master, the shooting-gallery, opera, theatre and panorama; the chemist's shop, the museum of natural history; the gallery of fine arts; the national orators, in their turn; foreign travellers, the libraries and his club. In the country he can find solitude and reading, manly labor, cheap living and his old shoes; moors for game, hills for geology and groves for devotion.[1] Aubrey writes, "I have heard Thomas Hobbes say, that, in the Earl of Devon's house, in Derbyshire, there was a good library and books enough for

him, and his lordship stored the library with what books he thought fit to be bought. But the want of good conversation was a very great inconvenience, and, though he conceived he could order his thinking as well as another, yet he found a great defect. In the country, in long time, for want of good conversation, one's understanding and invention contract a moss on them, like an old paling in an orchard." [1]

Cities give us collision. It is said, London and New York take the nonsense out of a man. A great part of our education is sympathetic and social. Boys and girls who have been brought up with well-informed and superior people show in their manners an inestimable grace. Fuller says that "William, Earl of Nassau, won a subject from the King of Spain, every time he put off his hat." You cannot have one well-bred man without a whole society of such. They keep each other up to any high point. Especially women; it requires a great many cultivated women, — saloons of bright, elegant, reading women, accustomed to ease and refinement, to spectacles, pictures, sculpture, poetry, and to elegant society,[2] — in order that you should have one Madame de Staël. The head of a commercial house or a leading lawyer or politician is

brought into daily contact with troops of men from all parts of the country, and those too the driving-wheels, the business men of each section, and one can hardly suggest for an apprehensive man a more searching culture. Besides, we must remember the high social possibilities of a million of men. The best bribe which London offers to-day to the imagination is that in such a vast variety of people and conditions one can believe there is room for persons of romantic character to exist, and that the poet, the mystic and the hero may hope to confront their counterparts.

I wish cities could teach their best lesson,— of quiet manners. It is the foible especially of American youth, — pretension. The mark of the man of the world is absence of pretension. He does not make a speech, he takes a low business-tone, avoids all brag, is nobody, dresses plainly, promises not at all, performs much, speaks in monosyllables, hugs his fact. He calls his employment by its lowest name, and so takes from evil tongues their sharpest weapon. His conversation clings to the weather and the news, yet he allows himself to be surprised into thought and the unlocking of his learning and philosophy. How the imagination is piqued by anec-

dotes of some great man passing incognito, as a king in gray clothes; of Napoleon affecting a plain suit at his glittering levee;[1] of Burns or Scott or Beethoven or Wellington or Goethe, or any container of transcendent power, passing for nobody; of Epaminondas, "who never says anything, but will listen eternally;" of Goethe, who preferred trifling subjects and common expressions in intercourse with strangers, worse rather than better clothes, and to appear a little more capricious than he was. There are advantages in the old hat and box-coat. I have heard that throughout this country a certain respect is paid to good broadcloth; but dress makes a little restraint; men will not commit themselves. But the box-coat is like wine, it unlocks the tongue, and men say what they think. An old poet says, —

> "Go far and go sparing,
> For you 'll find it certain,
> The poorer and the baser you appear,
> The more you 'll look through still."[2]

Not much otherwise Milnes writes in the "Lay of the Humble," —

> "To me men are for what they are,
> They wear no masks with me."

It is odd that our people should have — not water on the brain, but a little gas there. A shrewd foreigner said of the Americans that "whatever they say has a little the air of a speech." Yet one of the traits down in the books as distinguishing the Anglo-Saxon is a trick of self-disparagement. To be sure, in old, dense countries, among a million of good coats a fine coat comes to be no distinction, and you find humorists. In an English party a man with no marked manners or features, with a face like red dough, unexpectedly discloses wit, learning, a wide range of topics and personal familiarity with good men in all parts of the world, until you think you have fallen upon some illustrious personage. Can it be that the American forest has refreshed some weeds of old Pictish barbarism just ready to die out, — the love of the scarlet feather, of beads and tinsel? The Italians are fond of red clothes, peacock plumes and embroidery; and I remember one rainy morning in the city of Palermo the street was in a blaze with scarlet umbrellas. The English have a plain taste. The equipages of the grandees are plain. A gorgeous livery indicates new and awkward city wealth. Mr. Pitt, like Mr. Pym, thought the title of *Mister* good against any king in

Europe. They have piqued themselves on governing the whole world in the poor, plain, dark Committee-room which the House of Commons sat in, before the fire.

Whilst we want cities as the centres where the best things are found, cities degrade us by magnifying trifles. The countryman finds the town a chop-house, a barber's shop. He has lost the lines of grandeur of the horizon, hills and plains, and with them sobriety and elevation.[1] He has come among a supple, glib-tongued tribe, who live for show, servile to public opinion. Life is dragged down to a fracas of pitiful cares and disasters. You say the gods ought to respect a life whose objects are their own; but in cities they have betrayed you to a cloud of insignificant annoyances: —

> "Mirmidons, race féconde,
> Mirmidons,
> Enfin nous commandons:
> Jupiter livre le monde
> Aux mirmidons, aux mirmidons." [2]

> 'T is heavy odds
> Against the gods,
> When they will match with myrmidons.
> We spawning, spawning myrmidons,
> Our turn to-day ! we take command,

Jove gives the globe into the hand
Of myrmidons, of myrmidons.

What is odious but noise, and people who scream and bewail? people whose vane points always east, who live to dine, who send for the doctor, who coddle themselves, who toast their feet on the register, who intrigue to secure a padded chair and a corner out of the draught. Suffer them once to begin the enumeration of their infirmities and the sun will go down on the unfinished tale. Let these triflers put us out of conceit with petty comforts. To a man at work, the frost is but a color; the rain, the wind, he forgot them when he came in. Let us learn to live coarsely, dress plainly, and lie hard. The least habit of dominion over the palate has certain good effects not easily estimated. Neither will we be driven into a quiddling abstemiousness. 'T is a superstition to insist on a special diet. All is made at last of the same chemical atoms.[1]

A man in pursuit of greatness feels no little wants. How can you mind diet, bed, dress, or salutes or compliments, or the figure you make in company, or wealth, or even the bringing things to pass,—when you think how paltry are the machinery and the workers? Wordsworth

was praised to me in Westmoreland for having afforded to his country neighbors an example of a modest household where comfort and culture were secured without display. And a tender boy who wears his rusty cap and outgrown coat, that he may secure the coveted place in college and the right in the library, is educated to some purpose.[1] There is a great deal of self-denial and manliness in poor and middle-class houses in town and country, that has not got into literature and never will, but that keeps the earth sweet; that saves on superfluities, and spends on essentials; that goes rusty and educates the boy; that sells the horse but builds the school; works early and late, takes two looms in the factory, three looms, six looms, but pays off the mortgage on the paternal farm, and then goes back cheerfully to work again.

We can ill spare the commanding social benefits of cities; they must be used, yet cautiously and haughtily, — and will yield their best values to him who best can do without them. Keep the town for occasions, but the habits should be formed to retirement. Solitude, the safeguard of mediocrity, is, to genius, the stern friend, the cold, obscure shelter where moult the wings which will bear it farther than suns

and stars.[1] He who should inspire and lead his race must be defended from travelling with the souls of other men, from living, breathing, reading and writing in the daily, time-worn yoke of their opinions. "In the morning, — solitude;" said Pythagoras; that nature may speak to the imagination, as she does never in company, and that her favorite may make acquaintance with those divine strengths which disclose themselves to serious and abstracted thought. 'T is very certain that Plato, Plotinus, Archimedes, Hermes, Newton, Milton, Wordsworth, did not live in a crowd, but descended into it from time to time as benefactors; and the wise instructor will press this point of securing to the young soul in the disposition of time and the arrangements of living, periods and habits of solitude. The high advantage of university life is often the mere mechanical one, I may call it, of a separate chamber and fire, — which parents will allow the boy without hesitation at Cambridge, but do not think needful at home.[2] We say solitude, to mark the character of the tone of thought; but if it can be shared between two or more than two, it is happier and not less noble. "We four," wrote Neander to his sacred friends, "will enjoy at

Halle the inward blessedness of a *civitas Dei*, whose foundations are forever friendship. The more I know you, the more I dissatisfy and must dissatisfy all my wonted companions. Their very presence stupefies me. The common understanding withdraws itself from the one centre of all existence."

Solitude takes off the pressure of present importunities, that more catholic and humane relations may appear. The saint and poet seek privacy to ends the most public and universal, and it is the secret of culture to interest the man more in his public than in his private quality. Here is a new poem, which elicits a good many comments in the journals and in conversation. From these it is easy at last to gather the verdict which readers passed upon it; and that is, in the main, unfavorable. The poet, as a craftsman, is only interested in the praise accorded to him, and not in the censure, though it be just. And the poor little poet hearkens only to that, and rejects the censure as proving incapacity in the critic. But the poet *cultivated* becomes a stockholder in both companies, — say Mr. Curfew in the Curfew stock, and in the *humanity* stock; — and, in the last, exults as much in the demonstration of the unsoundness of Cur-

few, as his interest in the former gives him pleasure in the currency of Curfew. For the depreciation of his Curfew stock only shows the immense values of the humanity stock. As soon as he sides with his critic against himself, with joy, he is a cultivated man.[1]

We must have an intellectual quality in all property and in all action, or they are naught. I must have children, I must have events, I must have a social state and history, or my thinking and speaking want body or basis. But to give these accessories any value, I must know them as contingent and rather showy possessions, which pass for more to the people than to me. We see this abstraction in scholars, as a matter of course; but what a charm it adds when observed in practical men. Bonaparte, like Cæsar, was intellectual, and could look at every object for itself, without affection. Though an egotist *à outrance*, he could criticise a play, a building, a character, on universal grounds, and give a just opinion. A man known to us only as a celebrity in politics or in trade gains largely in our esteem if we discover that he has some intellectual taste or skill; as when we learn of Lord Fairfax, the Long Parliament's general, his passion for antiquarian studies; or of the

French regicide Carnot, his sublime genius in mathematics; or of a living banker, his success in poetry; or of a partisan journalist, his devotion to ornithology. So, if in travelling in the dreary wildernesses of Arkansas or Texas we should observe on the next seat a man reading Horace, or Martial, or Calderon, we should wish to hug him.[1]

We only vary the phrase, not the doctrine, when we say that culture opens the sense of beauty. A man is a beggar who only lives to the useful, and however he may serve as a pin or rivet in the social machine, cannot be said to have arrived at self-possession. I suffer every day from the want of perception of beauty in people. They do not know the charm with which all moments and objects can be embellished, the charm of manners, of self-command, of benevolence.[2] Repose and cheerfulness are the badge of the gentleman, — repose in energy. The Greek battle-pieces are calm; the heroes, in whatever violent actions engaged, retain a serene aspect; as we say of Niagara that it falls without speed. A cheerful intelligent face is the end of culture, and success enough. For it indicates the purpose of nature and wisdom attained.

When our higher faculties are in activity we are domesticated, and awkwardness and discomfort give place to natural and agreeable movements. It is noticed that the consideration of the great periods and spaces of astronomy induces a dignity of mind and an indifference to death. The influence of fine scenery, the presence of mountains, appeases our irritations and elevates our friendships. Even a high dome, and the expansive interior of a cathedral, have a sensible effect on manners. I have heard that stiff people lose something of their awkwardness under high ceilings and in spacious halls. I think sculpture and painting have an effect to teach us manners and abolish hurry.

But, over all, culture must reinforce from higher influx the empirical skills of eloquence, or of politics, or of trade and the useful arts. There is a certain loftiness of thought and power to marshal and adjust particulars, which can only come from an insight of their whole connection. The orator who has once seen things in their divine order will never quite lose sight of this, and will come to affairs as from a higher ground, and though he will say nothing of philosophy, he will have a certain mastery in dealing with them, and an incapableness of be-

ing dazzled or frighted, which will distinguish his handling from that of attorneys and factors. A man who stands on a good footing with the heads of parties at Washington, reads the rumors of the newspapers and the guesses of provincial politicians with a key to the right and wrong in each statement, and sees well enough where all this will end. Archimedes will look through your Connecticut machine at a glance, and judge of its fitness. And much more a wise man who knows not only what Plato, but what Saint John can show him, can easily raise the affair he deals with to a certain majesty. Plato says Pericles owed this elevation to the lessons of Anaxagoras.[1] Burke descended from a higher sphere when he would influence human affairs. Franklin, Adams, Jefferson, Washington, stood on a fine humanity, before which the brawls of modern senates are but pot-house politics.

But there are higher secrets of culture, which are not for the apprentices but for proficients. These are lessons only for the brave. We must know our friends under ugly masks. The calamities are our friends. Ben Jonson specifies in his address to the Muse: —

"Get him the time's long grudge, the court's ill-will,
And, reconciled, keep him suspected still,

Make him lose all his friends, and what is worse,
Almost all ways to any better course;
With me thou leav'st a better Muse than thee,
And which thou brought'st me, blessed Poverty."[1]

We wish to learn philosophy by rote, and play at heroism. But the wiser God says, Take the shame, the poverty and the penal solitude that belong to truth-speaking. Try the rough water as well as the smooth. Rough water can teach lessons worth knowing. When the state is unquiet, personal qualities are more than ever decisive. Fear not a revolution which will constrain you to live five years in one. Don't be so tender at making an enemy now and then. Be willing to go to Coventry sometimes, and let the populace bestow on you their coldest contempts. The finished man of the world must eat of every apple once. He must hold his hatreds also at arm's length, and not remember spite. He has neither friends nor enemies, but values men only as channels of power.

He who aims high must dread an easy home and popular manners. Heaven sometimes hedges a rare character about with ungainliness and odium, as the burr that protects the fruit. If there is any great and good thing

in store for you, it will not come at the first or the second call, nor in the shape of fashion, ease, and city drawing-rooms. Popularity is for dolls. "Steep and craggy," said Porphyry, "is the path of the gods." Open your Marcus Antoninus. In the opinion of the ancients he was the great man who scorned to shine, and who contested the frowns of fortune. They preferred the noble vessel too late for the tide, contending with winds and waves, dismantled and unrigged, to her companion borne into harbor with colors flying and guns firing. There is none of the social goods that may not be purchased too dear, and mere amiableness must not take rank with high aims and self-subsistency.[1]

Bettine replies to Goethe's mother, who chides her disregard of dress, — "If I cannot do as I have a mind in our poor Frankfort, I shall not carry things far." And the youth must rate at its true mark the inconceivable levity of local opinion. The longer we live the more we must endure the elementary existence of men and women; and every brave heart must treat society as a child, and never allow it to dictate.

"All that class of the severe and restrictive virtues," said Burke, "are almost too costly

for humanity." Who wishes to be severe? Who wishes to resist the eminent and polite, in behalf of the poor, and low, and impolite? And who that dares do it can keep his temper sweet, his frolic spirits? The high virtues are not debonair, but have their redress in being illustrious at last. What forests of laurel we bring, and the tears of mankind, to those who stood firm against the opinion of their contemporaries! The measure of a master is his success in bringing all men round to his opinion twenty years later.

Let me say here that culture cannot begin too early. In talking with scholars, I observe that they lost on ruder companions those years of boyhood which alone could give imaginative literature a religious and infinite quality in their esteem. I find too that the chance for appreciation is much increased by being the son of an appreciator, and that these boys who now grow up are caught not only years too late, but two or three births too late, to make the best scholars of.[1] And I think it a presentable motive to a scholar, that, as in an old community a well-born proprietor is usually found, after the first heats of youth, to be a careful husband, and to feel a habitual desire that the

estate shall suffer no harm by his administration, but shall be delivered down to the next heir in as good condition as he received it; — so a considerate man will reckon himself a subject of that secular melioration by which mankind is mollified, cured and refined; and will shun every expenditure of his forces on pleasure or gain which will jeopardize this social and secular accumulation.

The fossil strata show us that Nature began with rudimental forms and rose to the more complex as fast as the earth was fit for their dwelling-place; and that the lower perish as the higher appear. Very few of our race can be said to be yet finished men. We still carry sticking to us some remains of the preceding inferior quadruped organization. We call these millions men; but they are not yet men.[1] Half engaged in the soil, pawing to get free, man needs all the music that can be brought to disengage him. If Love, red Love, with tears and joy; if Want with his scourge; if War with his cannonade; if Christianity with its charity; if Trade with its money; if Art with its portfolios; if Science with her telegraphs through the deeps of space and time can set his dull nerves throbbing, and by loud taps on the

tough chrysalis can break its walls and let the new creature emerge erect and free, — make way and sing pæan! The age of the quadruped is to go out, the age of the brain and of the heart is to come in. The time will come when the evil forms we have known can no more be organized. Man's culture can spare nothing, wants all the material. He is to convert all impediments into instruments, all enemies into power. The formidable mischief will only make the more useful slave. And if one shall read the future of the race hinted in the organic effort of nature to mount and meliorate, and the corresponding impulse to the Better in the human being, we shall dare affirm that there is nothing he will not overcome and convert, until at last culture shall absorb the chaos and gehenna. He will convert the Furies into Muses, and the hells into benefit.[1]

V

BEHAVIOR

Grace, Beauty, and Caprice
Build this golden portal,
Graceful women, chosen men
Dazzle every mortal:
Their sweet and lofty countenance
His enchanting food;
He need not go to them, their forms
Beset his solitude.
He looketh seldom in their face,
His eyes explore the ground,
The green grass is a looking-glass
Whereon their traits are found.
Little he says to them,
So dances his heart in his breast,
Their tranquil mien bereaveth him
Of wit, of words, of rest.
Too weak to win, too fond to shun
The tyrants or his doom,
The much deceived Endymion
Slips behind a tomb.

BEHAVIOR

THE soul which animates nature is not less significantly published in the figure, movement and gesture of animated bodies, than in its last vehicle of articulate speech. This silent and subtile language is Manners; not *what*, but *how*. Life expresses. A statue has no tongue, and needs none. Good tableaux do not need declamation. Nature tells every secret once. Yes, but in man she tells it all the time, by form, attitude, gesture, mien, face and parts of the face, and by the whole action of the machine. The visible carriage or action of the individual, as resulting from his organization and his will combined, we call manners. What are they but thought entering the hands and feet, controlling the movements of the body, the speech and behavior?

There is always a best way of doing everything, if it be to boil an egg. Manners are the happy way of doing things; each, once a stroke of genius or of love, now repeated and hardened into usage. They form at last a rich varnish with which the routine of life is washed and its details adorned. If they are superficial, so are

the dew-drops which give such a depth to the morning meadows. Manners are very communicable; men catch them from each other. Consuelo, in the romance, boasts of the lessons she had given the nobles in manners, on the stage; and in real life, Talma taught Napoleon the arts of behavior.[1] Genius invents fine manners, which the baron and the baroness copy very fast, and, by the advantage of a palace, better the instruction. They stereotype the lesson they have learned, into a mode.

The power of manners is incessant, — an element as unconcealable as fire. The nobility cannot in any country be disguised, and no more in a republic or a democracy than in a kingdom. No man can resist their influence. There are certain manners which are learned in good society, of that force that if a person have them, he or she must be considered, and is everywhere welcome, though without beauty, or wealth, or genius. Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes. He has not the trouble of earning or owning them, they solicit him to enter and possess.[2] We send girls of a timid, retreating disposition to the boarding-school, to the riding-school, to the ball-room,

or wheresoever they can come into acquaintance and nearness of leading persons of their own sex; where they may learn address, and see it near at hand. The power of a woman of fashion to lead and also to daunt and repel, derives from their belief that she knows resources and behaviors not known to them; but when these have mastered her secret they learn to confront her, and recover their self-possession.

Every day bears witness to their gentle rule. People who would obtrude, now do not obtrude. The mediocre circle learns to demand that which belongs to a high state of nature or of culture. Your manners are always under examination, and by committees little suspected, a police in citizens' clothes, who are awarding or denying you very high prizes when you least think of it.

We talk much of utilities, but 'tis our manners that associate us. In hours of business we go to him who knows, or has, or does this or that which we want, and we do not let our taste or feeling stand in the way. But this activity over, we return to the indolent state, and wish for those we can be at ease with; those who will go where we go, whose manners do not offend us, whose social tone chimes with ours. When we reflect on their persuasive and cheer-

ing force;[1] how they recommend, prepare, and draw people together; how, in all clubs, manners make the members; how manners make the fortune of the ambitious youth; that, for the most part, his manners marry him, and, for the most part, he marries manners; when we think what keys they are, and to what secrets; what high lessons and inspiring tokens of character they convey, and what divination is required in us for the reading of this fine telegraph, — we see what range the subject has, and what relations to convenience, power and beauty.

Their first service is very low, — when they are the minor morals; but 't is the beginning of civility, — to make us, I mean, endurable to each other. We prize them for their rough-plastic, abstergent force; to get people out of the quadruped state; to get them washed, clothed and set up on end; to slough their animal husks and habits; compel them to be clean; overawe their spite and meanness; teach them to stifle the base and choose the generous expression, and make them know how much happier the generous behaviors are.

Bad behavior the laws cannot reach. Society is infested with rude, cynical, restless and frivolous persons, who prey upon the rest, and whom

a public opinion concentrated into good manners — forms accepted by the sense of all — can reach: the contradictors and railers at public and private tables, who are like terriers, who conceive it the duty of a dog of honor to growl at any passer-by and do the honors of the house by barking him out of sight.[1] I have seen men who neigh like a horse when you contradict them or say something which they do not understand: — then the overbold, who make their own invitation to your hearth; the persevering talker, who gives you his society in large saturating doses; the pitiers of themselves, a perilous class; the frivolous Asmodeus, who relies on you to find him in ropes of sand to twist; the monotones; in short, every stripe of absurdity;[2] — these are social inflictions which the magistrate cannot cure or defend you from, and which must be entrusted to the restraining force of custom and proverbs and familiar rules of behavior impressed on young people in their school-days.

In the hotels on the banks of the Mississippi they print, or used to print, among the rules of the house, that "No gentleman can be permitted to come to the public table without his coat;" and in the same country, in the pews of the churches little placards plead with the worship-

per against the fury of expectoration. Charles Dickens self-sacrificingly undertook the reformation of our American manners in unspeakable particulars. I think the lesson was not quite lost; that it held bad manners up, so that the churls could see the deformity. Unhappily the book had its own deformities. It ought not to need to print in a reading-room a caution to strangers not to speak loud; nor to persons who look over fine engravings that they should be handled like cobwebs and butterflies' wings; nor to persons who look at marble statues that they shall not smite them with canes. But even in the perfect civilization of this city such cautions are not quite needless in the Athenæum and City Library.

Manners are factitious, and grow out of circumstance as well as out of character. If you look at the pictures of patricians and of peasants of different periods and countries, you will see how well they match the same classes in our towns. The modern aristocrat not only is well drawn in Titian's Venetian doges and in Roman coins and statues, but also in the pictures which Commodore Perry brought home of dignitaries in Japan. Broad lands and great interests not only arrive to such heads as can manage them,

but form manners of power. A keen eye too will see nice gradations of rank, or see in the manners the degree of homage the party is wont to receive. A prince who is accustomed every day to be courted and deferred to by the highest grandees, acquires a corresponding expectation and a becoming mode of receiving and replying to this homage.[1]

There are always exceptional people and modes. English grandees affect to be farmers. Claverhouse is a fop, and under the finish of dress and levity of behavior hides the terror of his war. But Nature and Destiny are honest, and never fail to leave their mark, to hang out a sign for each and for every quality. It is much to conquer one's face, and perhaps the ambitious youth thinks he has got the whole secret when he has learned that disengaged manners are commanding. Don't be deceived by a facile exterior. Tender men sometimes have strong wills. We had in Massachusetts an old statesman who had sat all his life in courts and in chairs of state without overcoming an extreme irritability of face, voice and bearing; when he spoke, his voice would not serve him; it cracked, it broke, it wheezed, it piped; — little cared he; he knew that it had got to pipe, or wheeze, or

screech his argument and his indignation. When he sat down, after speaking, he seemed in a sort of fit, and held on to his chair with both hands: but underneath all this irritability was a puissant will, firm and advancing, and a memory in which lay in order and method like geologic strata every fact of his history, and under the control of his will.[1]

Manners are partly factitious, but mainly there must be capacity for culture in the blood. Else all culture is vain. The obstinate prejudice in favor of blood, which lies at the base of the feudal and monarchical fabrics of the Old World, has some reason in common experience. Every man — mathematician, artist, soldier or merchant — looks with confidence for some traits and talents in his own child which he would not dare to presume in the child of a stranger. The Orientalists are very orthodox on this point. "Take a thorn-bush," said the emir Abdel-Kader,[2] "and sprinkle it for a whole year with rose-water; — it will yield nothing but thorns. Take a date-tree, leave it without water, without culture, and it will always produce dates. Nobility is the date-tree and the Arab populace is a bush of thorns."

A main fact in the history of manners is the

wonderful expressiveness of the human body. If it were made of glass, or of air, and the thoughts were written on steel tablets within, it could not publish more truly its meaning than now. Wise men read very sharply all your private history in your look and gait and behavior. The whole economy of nature is bent on expression. The tell-tale body is all tongues. Men are like Geneva watches with crystal faces which expose the whole movement. They carry the liquor of life flowing up and down in these beautiful bottles and announcing to the curious how it is with them. The face and eyes reveal what the spirit is doing, how old it is, what aims it has. The eyes indicate the antiquity of the soul, or through how many forms it has already ascended. It almost violates the proprieties if we say above the breath here what the confessing eyes do not hesitate to utter to every street passenger.

Man cannot fix his eye on the sun, and so far seems imperfect. In Siberia a late traveller found men who could see the satellites of Jupiter with their unarmed eye. In some respects the animals excel us. The birds have a longer sight, beside the advantage by their wings of a higher observatory. A cow can bid her calf, by secret

signal, probably of the eye, to run away or to lie down and hide itself. The jockeys say of certain horses that "they look over the whole ground." The out-door life and hunting and labor give equal vigor to the human eye. A farmer looks out at you as strong as the horse; his eye-beam is like the stroke of a staff. An eye can threaten like a loaded and levelled gun, or can insult like hissing or kicking; or in its altered mood by beams of kindness it can make the heart dance with joy.[1]

The eye obeys exactly the action of the mind. When a thought strikes us, the eyes fix and remain gazing at a distance; in enumerating the names of persons or of countries, as France, Germany, Spain, Turkey, the eyes wink at each new name. There is no nicety of learning sought by the mind which the eyes do not vie in acquiring. "An artist," said Michael Angelo, "must have his measuring tools not in the hand, but in the eye;" and there is no end to the catalogue of its performances, whether in indolent vision (that of health and beauty), or in strained vision (that of art and labor).

Eyes are bold as lions, — roving, running, leaping, here and there, far and near. They speak all languages. They wait for no introduc-

tion; they are no Englishmen; ask no leave of age, or rank; they respect neither poverty nor riches, neither learning nor power nor virtue nor sex; but intrude, and come again, and go through and through you in a moment of time. What inundation of life and thought is discharged from one soul into another, through them! The glance is natural magic. The mysterious communication established across a house between two entire strangers, moves all the springs of wonder.[1] The communication by the glance is in the greatest part not subject to the control of the will. It is the bodily symbol of identity of nature. We look into the eyes to know if this other form is another self, and the eyes will not lie, but make a faithful confession what inhabitant is there. The revelations are sometimes terrific. The confession of a low, usurping devil is there made, and the observer shall seem to feel the stirring of owls and bats and horned hoofs, where he looked for innocence and simplicity. 'T is remarkable too that the spirit that appears at the windows of the house does at once invest himself in a new form of his own to the mind of the beholder.

The eyes of men converse as much as their tongues, with the advantage that the ocular

dialect needs no dictionary, but is understood all the world over. When the eyes say one thing and the tongue another, a practised man relies on the language of the first. If the man is off his centre, the eyes show it. You can read in the eyes of your companion whether your argument hits him, though his tongue will not confess it. There is a look by which a man shows he is going to say a good thing, and a look when he has said it. Vain and forgotten are all the fine offers and offices of hospitality, if there is no holiday in the eye. How many furtive inclinations avowed by the eye, though dissembled by the lips! One comes away from a company in which, it may easily happen, he has said nothing and no important remark has been addressed to him, and yet, if in sympathy with the society, he shall not have a sense of this fact, such a stream of life has been flowing into him and out from him through the eyes. There are eyes, to be sure, that give no more admission into the man than blueberries. Others are liquid and deep, — wells that a man might fall into; — others are aggressive and devouring, seem to call out the police, take all too much notice, and require crowded Broadways and the security of millions to protect individuals against them.

The military eye I meet, now darkly sparkling under clerical, now under rustic brows. 'T is the city of Lacedæmon; 't is a stack of bayonets. There are asking eyes, asserting eyes, prowling eyes; and eyes full of fate, — some of good and some of sinister omen. The alleged power to charm down insanity, or ferocity in beasts, is a power behind the eye. It must be a victory achieved in the will, before it can be signified in the eye. It is very certain that each man carries in his eye the exact indication of his rank in the immense scale of men, and we are always learning to read it. A complete man should need no auxiliaries to his personal presence. Whoever looked on him would consent to his will, being certified that his aims were generous and universal. The reason why men do not obey us is because they see the mud at the bottom of our eye.[1]

If the organ of sight is such a vehicle of power, the other features have their own. A man finds room in the few square inches of the face for the traits of all his ancestors; for the expression of all his history and his wants. The sculptor and Winckelmann and Lavater will tell you how significant a feature is the nose; how its forms express strength or weakness of will, and good

or bad temper.[1] The nose of Julius Cæsar, of Dante, and of Pitt, suggest "the terrors of the beak." What refinement and what limitations the teeth betray! "Beware you don't laugh," said the wise mother, "for then you show all your faults."

Balzac left in manuscript a chapter which he called "*Théorie de la démarche*," in which he says, "The look, the voice, the respiration, and the attitude or walk, are identical. But, as it has not been given to man the power to stand guard at once over these four different simultaneous expressions of his thought, watch that one which speaks out the truth, and you will know the whole man."[2]

Palaces interest us mainly in the exhibition of manners, which, in the idle and expensive society dwelling in them, are raised to a high art. The maxim of courts is that manner is power. A calm and resolute bearing, a polished speech, an embellishment of trifles, and the art of hiding all uncomfortable feeling, are essential to the courtier; and Saint-Simon and Cardinal de Retz and Roederer and an encyclopædia of *Mémoires* will instruct you, if you wish, in those potent secrets.[3] Thus it is a point of pride with kings to remember faces and names. It is reported of

one prince that his head had the air of leaning downwards, in order not to humble the crowd. There are people who come in ever like a child with a piece of good news. It was said of the late Lord Holland that he always came down to breakfast with the air of a man who had just met with some signal good fortune. In *Notre Dame*, the grandee took his place on the dais with the look of one who is thinking of something else. But we must not peep and eavesdrop at palace doors.

Fine manners need the support of fine manners in others. A scholar may be a well-bred man, or he may not. The enthusiast is introduced to polished scholars in society and is chilled and silenced by finding himself not in their element. They all have somewhat which he has not, and, it seems, ought to have. But if he finds the scholar apart from his companions, it is then the enthusiast's turn, and the scholar has no defence, but must deal on his terms. Now they must fight the battle out on their private strength. What is the talent of that character so common — the successful man of the world — in all marts, senates and drawing-rooms?[1] Manners: manners of power; sense to see his advantage, and manners up to it. See him

approach his man. He knows that troops behave as they are handled at first; that is his cheap secret; just what happens to every two persons who meet on any affair, — one instantly perceives that he has the key of the situation, that his will comprehends the other's will, as the cat does the mouse; and he has only to use courtesy and furnish good-natured reasons to his victim to cover up the chain, lest he be shamed into resistance.

The theatre in which this science of manners has a formal importance is not with us a court, but dress-circles, wherein, after the close of the day's business, men and women meet at leisure, for mutual entertainment, in ornamented drawing-rooms. Of course it has every variety of attraction and merit; but to earnest persons, to youths or maidens who have great objects at heart, we cannot extol it highly. A well-dressed talkative company where each is bent to amuse the other, — yet the high-born Turk who came hither fancied that every woman seemed to be suffering for a chair; that all the talkers were brained and exhausted by the deoxygenated air; it spoiled the best persons; it put all on stilts. Yet here are the secret biographies written and read. The aspect of that man is repulsive;

I do not wish to deal with him. The other is irritable, shy and on his guard. The youth looks humble and manly; I choose him. Look on this woman. There is not beauty, nor brilliant sayings, nor distinguished power to serve you; but all see her gladly; her whole air and impression are healthful. Here come the sentimentalists, and the invalids. Here is Elise, who caught cold in coming into the world and has always increased it since. Here are creep-mouse manners, and thievish manners. "Look at Northcote," said Fuseli;[1] "he looks like a rat that has seen a cat." In the shallow company, easily excited, easily tired, here is the columnar Bernard; the Alleghanies do not express more repose than his behavior. Here are the sweet following eyes of Cecile; it seemed always that she demanded the heart. Nothing can be more excellent in kind than the Corinthian grace of Gertrude's manners, and yet Blanche, who has no manners, has better manners than she; for the movements of Blanche are the sallies of a spirit which is sufficient for the moment, and she can afford to express every thought by instant action.

Manners have been somewhat cynically defined to be a contrivance of wise men to keep

fools at a distance. Fashion is shrewd to detect those who do not belong to her train, and seldom wastes her attentions. Society is very swift in its instincts, and, if you do not belong to it, resists and sneers at you, or quietly drops you. The first weapon enrages the party attacked; the second is still more effective, but is not to be resisted, as the date of the transaction is not easily found. People grow up and grow old under this infliction, and never suspect the truth, ascribing the solitude which acts on them very injuriously to any cause but the right one.

The basis of good manners is self-reliance. Necessity is the law of all who are not self-possessed. Those who are not self-possessed obtrude and pain us. Some men appear to feel that they belong to a Pariah caste. They fear to offend, they bend and apologize, and walk through life with a timid step. As we sometimes dream that we are in a well-dressed company without any coat, so Godfrey acts ever as if he suffered from some mortifying circumstance. The hero should find himself at home, wherever he is; should impart comfort by his own security and good nature to all beholders. The hero is suffered to be himself. A person of strong mind comes to perceive that for him an

immunity is secured so long as he renders to society that service which is native and proper to him, — an immunity from all the observances, yea, and duties, which society so tyrannically imposes on the rank and file of its members. "Euripides," says Aspasia, "has not the fine manners of Sophocles; but," she adds good-humoredly, "the movers and masters of our souls have surely a right to throw out their limbs as carelessly as they please, on the world that belongs to them, and before the creatures they have animated." [1]

Manners require time, as nothing is more vulgar than haste. Friendship should be surrounded with ceremonies and respects, and not crushed into corners. Friendship requires more time than poor busy men can usually command. Here comes to me Roland, with a delicacy of sentiment leading and enwrapping him like a divine cloud or holy ghost. 'T is a great destitution to both that this should not be entertained with large leisures, but contrariwise should be balked by importunate affairs.

But through this lustrous varnish the reality is ever shining. 'T is hard to keep the *what* from breaking through this pretty painting of the *how*. The core will come to the surface.

Strong will and keen perception overpower old manners and create new; and the thought of the present moment has a greater value than all the past. In persons of character we do not remark manners, because of their instantaneousness. We are surprised by the thing done, out of all power to watch the way of it. Yet nothing is more charming than to recognize the great style which runs through the actions of such. People masquerade before us in their fortunes, titles, offices, and connections, as academic or civil presidents, or senators, or professors, or great lawyers, and impose on the frivolous, and a good deal on each other, by these fames. At least it is a point of prudent good manners to treat these reputations tenderly, as if they were merited. But the sad realist knows these fellows at a glance, and they know him; as when in Paris the chief of the police enters a ball-room, so many diamonded pretenders shrink and make themselves as inconspicuous as they can, or give him a supplicating look as they pass. "I had received," said a sibyl, "I had received at birth the fatal gift of penetration;" and these Cassandras are always born.[1]

Manners impress as they indicate real power. A man who is sure of his point, carries a broad

and contented expression, which everybody reads. And you cannot rightly train one to an air and manner, except by making him the kind of man of whom that manner is the natural expression. Nature forever puts a premium on reality. What is done for effect is seen to be done for effect; what is done for love is felt to be done for love. A man inspires affection and honor because he was not lying in wait for these.[1] The things of a man for which we visit him were done in the dark and cold. A little integrity is better than any career. So deep are the sources of this surface-action that even the size of your companion seems to vary with his freedom of thought. Not only is he larger, when at ease and his thoughts generous, but everything around him becomes variable with expression. No carpenter's rule, no rod and chain will measure the dimensions of any house or house-lot; go into the house; if the proprietor is constrained and deferring, 't is of no importance how large his house, how beautiful his grounds, — you quickly come to the end of all: but if the man is self-possessed, happy and at home, his house is deep-founded, indefinitely large and interesting, the roof and dome buoyant as the sky. Under the humblest roof, the

commonest person in plain clothes sits there massive, cheerful, yet formidable, like the Egyptian colossi.

Neither Aristotle, nor Leibnitz, nor Junius, nor Champollion[1] has set down the grammar-rules of this dialect, older than Sanscrit; but they who cannot yet read English, can read this. Men take each other's measure, when they meet for the first time, — and every time they meet. How do they get this rapid knowledge, even before they speak, of each other's power and disposition? One would say that the persuasion of their speech is not in what they say, — or that men do not convince by their argument, but by their personality, by who they are, and what they said and did heretofore. A man already strong is listened to, and everything he says is applauded. Another opposes him with sound argument, but the argument is scouted until by and by it gets into the mind of some weighty person; then it begins to tell on the community.

Self-reliance is the basis of behavior, as it is the guaranty that the powers are not squandered in too much demonstration. In this country, where school education is universal, we have a superficial culture, and a profusion of reading

and writing and expression. We parade our nobilities in poems and orations, instead of working them up into happiness. There is a whisper out of the ages to him who can understand it, — "Whatever is known to thyself alone, has always very great value." There is some reason to believe that when a man does not write his poetry it escapes by other vents through him, instead of the one vent of writing; clings to his form and manners, whilst poets have often nothing poetical about them except their verses. Jacobi said that "when a man has fully expressed his thought, he has somewhat less possession of it."[1] One would say, the rule is, — What man is irresistibly urged to say, helps him and us. In explaining his thought to others, he explains it to himself, but when he opens it for show, it corrupts him.

Society is the stage on which manners are shown; novels are the literature. Novels are the journal or record of manners, and the new importance of these books derives from the fact that the novelist begins to penetrate the surface and treat this part of life more worthily. The novels used to be all alike, and had a quite vulgar tone. The novels used to lead us on to a foolish interest in the fortunes of the boy and

girl they described. The boy was to be raised from a humble to a high position. He was in want of a wife and a castle, and the object of the story was to supply him with one or both. We watched sympathetically, step by step, his climbing, until at last the point is gained, the wedding day is fixed, and we follow the gala procession home to the bannered portal, when the doors are slammed in our face and the poor reader is left outside in the cold, not enriched by so much as an idea or a virtuous impulse.

But the victories of character are instant, and victories for all. Its greatness enlarges all. We are fortified by every heroic anecdote. The novels are as useful as Bibles if they teach you the secret that the best of life is conversation, and the greatest success is confidence, or perfect understanding between sincere people. 'T is a French definition of friendship, *rien que s'entendre*, good understanding. The highest compact we can make with our fellow, is, — 'Let there be truth between us two forevermore.' That is the charm in all good novels, as it is the charm in all good histories, that the heroes mutually understand, from the first, and deal loyally and with a profound trust in each other. It is sublime to feel and say of another, I need

never meet or speak or write to him; we need not reinforce ourselves, or send tokens of remembrance; I rely on him as on myself; if he did thus or thus, I know it was right.

In all the superior people I have met I notice directness, truth spoken more truly, as if everything of obstruction, of malformation, had been trained away. What have they to conceal? What have they to exhibit? Between simple and noble persons there is always a quick intelligence; they recognize at sight, and meet on a better ground than the talents and skills they may chance to possess, namely on sincerity and uprightness. For it is not what talents or genius a man has, but how he is to his talents, that constitutes friendship and character. The man that stands by himself, the universe stands by him also. It is related of the monk Basle, that being excommunicated by the Pope, he was, at his death, sent in charge of an angel to find a fit place of suffering in hell; but such was the eloquence and good humor of the monk, that wherever he went he was received gladly and civilly treated even by the most uncivil angels; and when he came to discourse with them, instead of contradicting or forcing him, they took his part, and adopted his manners; and even

good angels came from far to see him and take up their abode with him. The angel that was sent to find a place of torment for him attempted to remove him to a worse pit, but with no better success; for such was the contented spirit of the monk that he found something to praise in every place and company, though in hell, and made a kind of heaven of it. At last the escorting angel returned with his prisoner to them that sent him, saying that no phlegethon could be found that would burn him; for that in whatever condition, Basle remained incorrigibly Basle. The legend says his sentence was remitted, and he was allowed to go into heaven and was canonized as a saint.

There is a stroke of magnanimity in the correspondence of Bonaparte with his brother Joseph, when the latter was King of Spain, and complained that he missed in Napoleon's letters the affectionate tone which had marked their childish correspondence. "I am sorry," replies Napoleon, "you think you shall find your brother again only in the Elysian Fields. It is natural that at forty he should not feel toward you as he did at twelve. But his feelings toward you have greater truth and strength. His friendship has the features of his mind."

How much we forgive to those who yield us the rare spectacle of heroic manners![1] We will pardon them the want of books, of arts, and even of the gentler virtues. How tenaciously we remember them! Here is a lesson which I brought along with me in boyhood from the Latin School, and which ranks with the best of Roman anecdotes. Marcus Scaurus was accused by Quintus Varius Hispanus, that he had excited the allies to take arms against the Republic. But he, full of firmness and gravity, defended himself in this manner:—"Quintus Varius Hispanus alleges that Marcus Scaurus, President of the Senate, excited the allies to arms: Marcus Scaurus, President of the Senate, denies it. There is no witness. Which do you believe, Romans?" "*Utri creditis, Quirites?*" When he had said these words he was absolved by the assembly of the people.

I have seen manners that make a similar impression with personal beauty; that give the like exhilaration, and refine us like that; and in memorable experiences they are suddenly better than beauty, and make that superfluous and ugly. But they must be marked by fine perception, the acquaintance with real beauty. They must always show self-control; you shall not be facile,

apologetic, or leaky, but king over your word; and every gesture and action shall indicate power at rest.[1] Then they must be inspired by the good heart. There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us. It is good to give a stranger a meal, or a night's lodging. It is better to be hospitable to his good meaning and thought, and give courage to a companion.[2] We must be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light. Special precepts are not to be thought of; the talent of well-doing contains them all. Every hour will show a duty as paramount as that of my whim just now, and yet I will write it, — that there is one topic peremptorily forbidden to all well-bred, to all rational mortals, namely, their distempers. If you have not slept, or if you have slept, or if you have headache, or sciatica, or leprosy, or thunderstroke, I beseech you by all angels to hold your peace, and not pollute the morning, to which all the housemates bring serene and pleasant thoughts, by corruption and groans. Come out of the azure. Love the day. Do not leave the sky out of your landscape. The oldest and the most deserving person should come

very modestly into any newly awaked company, respecting the divine communications out of which all must be presumed to have newly come. An old man who added an elevating culture to a large experience of life, said to me, "When you come into the room, I think I will study how to make humanity beautiful to you."[1]

As respects the delicate question of culture I do not think that any other than negative rules can be laid down. For positive rules, for suggestion, nature alone inspires it.[2] Who dare assume to guide a youth, a maid, to perfect manners? the golden mean is so delicate, difficult,—say frankly, unattainable. What finest hands would not be clumsy to sketch the genial precepts of the young girl's demeanor? The chances seem infinite against success; and yet success is continually attained. There must not be secondariness, and 't is a thousand to one that her air and manner will at once betray that she is not primary, but that there is some other one or many of her class to whom she habitually postpones herself. But nature lifts her easily and without knowing it over these impossibilities, and we are continually surprised with graces and felicities not only unteachable but undescribable.[3]

VI

WORSHIP

This is he, who, felled by foes,
Sprung harmless up, refreshed by blows:
He to captivity was sold,
But him no prison-bars would hold:
Though they sealed him in a rock,
Mountain chains he can unlock:
Thrown to lions for their meat,
The crouching lion kissed his feet:
Bound to the stake, no flames appalled,
But arched o'er him an honoring vault.
This is he men miscall Fate,
Threading dark ways, arriving late,
But ever coming in time to crown
The truth, and hurl wrongdoers down.
He is the oldest, and best known,
More near than aught thou call'st thy own,
Yet greeted in another's eyes,
Disconcerts with glad surprise.
This is Jove, who, deaf to prayers,
Floods with blessings unawares.
Draw, if thou canst, the mystic line,
Severing rightly his from thine,
Which is human, which divine.

WORSHIP

SOME of my friends have complained, when the preceding papers were read, that we discussed Fate, Power and Wealth on too low a platform ; gave too much line to the evil spirit of the times ; too many cakes to Cerberus ; that we ran Cudworth's risk of making, by excess of candor, the argument of atheism so strong that he could not answer it.[1] I have no fears of being forced in my own despite to play as we say the devil's attorney. I have no infirmity of faith; no belief that it is of much importance what I or any man may say: I am sure that a certain truth will be said through me, though I should be dumb, or though I should try to say the reverse. Nor do I fear skepticism for any good soul. A just thinker will allow full swing to his skepticism. I dip my pen in the blackest ink, because I am not afraid of falling into my inkpot. I have no sympathy with a poor man I knew, who, when suicides abounded, told me he dared not look at his razor. We are of different opinions at different hours, but we always may be said to be at heart on the side of truth.

I see not why we should give ourselves such sanctified airs. If the Divine Providence has hid from men neither disease nor deformity nor corrupt society, but has stated itself out in passions, in war, in trade, in the love of power and pleasure, in hunger and need, in tyrannies, literatures and arts, — let us not be so nice that we cannot write these facts down coarsely as they stand, or doubt but there is a counter-statement as ponderous, which we can arrive at, and which, being put, will make all square. The solar system has no anxiety about its reputation, and the credit of truth and honesty is as safe;[1] nor have I any fear that a skeptical bias can be given by leaning hard on the sides of fate, of practical power, or of trade, which the doctrine of Faith cannot down-weigh. The strength of that principle is not measured in ounces and pounds; it tyrannizes at the centre of nature. We may well give skepticism as much line as we can. The spirit will return and fill us. It drives the drivers. It counterbalances any accumulations of power: —

"Heaven kindly gave our blood a moral flow."[2]

We are born loyal. The whole creation is made of hooks and eyes, of bitumen, of sticking-plaster; and whether your community is made

in Jerusalem or in California, of saints or of wreckers, it coheres in a perfect ball.[1] Men as naturally make a state, or a church, as caterpillars a web. If they were more refined, it would be less formal, it would be nervous, like that of the Shakers, who, from long habit of thinking and feeling together, it is said are affected in the same way, at the same time, to work and to play; and as they go with perfect sympathy to their tasks in the field or shop, so are they inclined for a ride or a journey at the same instant, and the horses come up with the family carriage unbespoken to the door.[2]

We are born believing. A man bears beliefs as a tree bears apples. A self-poise belongs to every particle, and a rectitude to every mind, and is the Nemesis and protector of every society. I and my neighbors have been bred in the notion that unless we came soon to some good church, — Calvinism, or Behmenism, or Romanism, or Mormonism, — there would be a universal thaw and dissolution. No Isaiah or Jeremy has arrived. Nothing can exceed the anarchy that has followed in our skies. The stern old faiths have all pulverized. 'T is a whole population of gentlemen and ladies out in search of religions. 'T is as flat anarchy in

our ecclesiastic realms as that which existed in Massachusetts in the Revolution, or which prevails now on the slope of the Rocky Mountains or Pike's Peak. Yet we make shift to live. Men are loyal. Nature has self-poise in all her works; certain proportions in which oxygen and azote combine, and not less a harmony in faculties, a fitness in the spring and the regulator. The decline of the influence of Calvin, or Fénelon, or Wesley, or Channing, need give us no uneasiness. The builder of heaven has not so ill constructed his creature as that the religion, that is, the public nature, should fall out: the public and the private element, like north and south, like inside and outside, like centrifugal and centripetal, adhere to every soul, and cannot be subdued except the soul is dissipated. God builds his temple in the heart on the ruins of churches and religions.[1]

In the last chapters we treated some particulars of the question of culture. But the whole state of man is a state of culture; and its flowering and completion may be described as Religion, or Worship. There is always some religion, some hope and fear extended into the invisible, — from the blind boding which nails a horseshoe to the mast or the threshold, up to

the song of the Elders in the Apocalypse. But the religion cannot rise above the state of the votary. Heaven always bears some proportion to earth. The god of the cannibals will be a cannibal, of the crusaders a crusader, and of the merchants a merchant. In all ages, souls out of time, extraordinary, prophetic, are born, who are rather related to the system of the world than to their particular age and locality. These announce absolute truths, which, with whatever reverence received, are speedily dragged down into a savage interpretation. The interior tribes of our Indians and some of the Pacific islanders flog their gods when things take an unfavorable turn. The Greek poets did not hesitate to let loose their petulant wit on their deities also. Laomedon, in his anger at Neptune and Apollo, who had built Troy for him and demanded their price, does not hesitate to menace them that he will cut their ears off.[1] Among our Norse forefathers, King Olaf's mode of converting Eyvind to Christianity was to put a pan of glowing coals on his belly, which burst asunder. "Wilt thou now, Eyvind, believe in Christ?" asks Olaf, in excellent faith. Another argument was an adder put into the mouth of the reluctant disciple Raud, who refused to believe.*

Christianity, in the romantic ages, signified European culture, — the grafted or meliorated tree in a crab forest. And to marry a pagan wife or husband was to marry Beast, and voluntarily to take a step backwards towards the baboon: —

> "Hengist had verament
> A daughter both fair and gent,
> But she was heathen Sarazine,
> And Vortigern for love fine
> Her took to fere and to wife,
> And was cursed in all his life;
> For he let Christian wed heathen,
> And mixed our blood as flesh and mathen." [1]

What Gothic mixtures the Christian creed drew from the pagan sources, Richard of Devizes' chronicle of Richard I.'s crusade, in the twelfth century, may show. King Richard taunts God with forsaking him. "O fie! O how unwilling should I be to forsake thee, in so forlorn and dreadful a position, were I thy lord and advocate, as thou art mine. In sooth, my standards will in future be despised, not through my fault, but through thine: in sooth not through any cowardice of my warfare art thou thyself, my king and my God, conquered this day, and not Richard thy vassal." The religion of the early

English poets is anomalous, so devout and so blasphemous, in the same breath. Such is Chaucer's extraordinary confusion of heaven and earth in the picture of Dido: —

> "She was so fair,
> So young, so lusty, with her eyen glad,
> That if that God that heaven and earthe made
> Would have a love for beauty and goodness,
> And womanhede, truth, and seemliness,
> Whom should he loven but this lady sweet?
> There n' is no woman to him half so meet." [1]

With these grossnesses, we complacently compare our own taste and decorum. We think and speak with more temperance and gradation, — but is not indifferentism as bad as superstition?

We live in a transition period, when the old faiths which comforted nations, and not only so but made nations, seem to have spent their force. I do not find the religions of men at this moment very creditable to them, but either childish and insignificant or unmanly and effeminating.[2] The fatal trait is the divorce between religion and morality. Here are know-nothing religions, or churches that proscribe intellect; scortatory religions;[3] slave-holding and slave-trading religions; and, even in the decent populations,

idolatries wherein the whiteness of the ritual covers scarlet indulgence. The lover of the old religion complains that our contemporaries, scholars as well as merchants, succumb to a great despair,—have corrupted into a timorous conservatism and believe in nothing. In our large cities the population is godless, materialized, —no bond, no fellow-feeling, no enthusiasm. These are not men, but hungers, thirsts, fevers and appetites walking. How is it people manage to live on,—so aimless as they are? After their pepper-corn aims are gained, it seems as if the lime in their bones alone held them together, and not any worthy purpose. There is no faith in the intellectual, none in the moral universe. There is faith in chemistry, in meat and wine, in wealth, in machinery, in the steam-engine, galvanic battery, turbine-wheels, sewing-machines, and in public opinion, but not in divine causes. A silent revolution has loosed the tension of the old religious sects, and in place of the gravity and permanence of those societies of opinion, they run into freak and extravagance. In creeds never was such levity; witness the heathenisms in Christianity, the periodic "revivals," the Millennium mathematics, the peacock ritualism, the retrogression to Popery, the maundering of

Mormons, the squalor of Mesmerism, the deliration of rappings, the rat and mouse revelation, thumps in table-drawers, and black art.[1] The architecture, the music, the prayer, partake of the madness; the arts sink into shift and make-believe. Not knowing what to do, we ape our ancestors; the churches stagger backward to the mummeries of the Dark Ages. By the irresistible maturing of the general mind, the Christian traditions have lost their hold. The dogma of the mystic offices of Christ being dropped, and he standing on his genius as a moral teacher, it is impossible to maintain the old emphasis of his personality; and it recedes, as all persons must, before the sublimity of the moral laws. From this change, and in the momentary absence of any religious genius that could offset the immense material activity, there is a feeling that religion is gone. When Paul Leroux offered his article "Dieu" to the conductor of a leading French journal, he replied, "*La question de Dieu manque d'actualité.*" In Italy, Mr. Gladstone said of the late King of Naples, "It has been a proverb that he has erected the negation of God into a system of government." In this country the like stupefaction was in the air, and the phrase "higher law" became a political gibe.[2]

What proof of infidelity like the toleration and propagandism of slavery? What, like the direction of education? What, like the facility of conversion? What, like the externality of churches that once sucked the roots of right and wrong, and now have perished away till they are a speck of whitewash on the wall? What proof of skepticism like the base rate at which the highest mental and moral gifts are held? Let a man attain the highest and broadest culture that any American has possessed, then let him die by seastorm, railroad collision, or other accident, and all America will acquiesce that the best thing has happened to him; that, after the education has gone far, such is the expensiveness of America that the best use to put a fine person to is to drown him to save his board.

Another scar of this skepticism is the distrust in human virtue. It is believed by well-dressed proprietors that there is no more virtue than they possess; that the solid portion of society exist for the arts of comfort; that life is an affair to put somewhat between the upper and lower mandibles. How prompt the suggestion of a low motive! Certain patriots in England devoted themselves for years to creating a public opinion that should break down the corn-laws

and establish free trade. 'Well,' says the man in the street, 'Cobden got a stipend out of it.' Kossuth fled hither across the ocean to try if he could rouse the New World to a sympathy with European liberty. 'Ay,' says New York, 'he made a handsome thing of it, enough to make him comfortable for life.'

See what allowance vice finds in the respectable and well-conditioned class. If a pickpocket intrude into the society of gentlemen, they exert what moral force they have, and he finds himself uncomfortable and glad to get away. But if an adventurer go through all the forms, procure himself to be elected to a post of trust, as of senator or president, though by the same arts as we detest in the house-thief, — the same gentlemen who agree to discountenance the private rogue will be forward to show civilities and marks of respect to the public one; and no amount of evidence of his crimes will prevent them giving him ovations, complimentary dinners, opening their own houses to him and priding themselves on his acquaintance. We were not deceived by the professions of the private adventurer, — the louder he talked of his honor, the faster we counted our spoons; but we appeal to the sanctified preamble of the

messages and proclamations of the public sinner, as the proof of sincerity.[1] It must be that they who pay this homage have said to themselves, On the whole, we don't know about this that you call honesty; a bird in the hand is better.

Even well-disposed, good sort of people are touched with the same infidelity, and, for brave, straightforward action, use half-measures and compromises. Forgetful that a little measure is a great error, forgetful that a wise mechanic uses a sharp tool, they go on choosing the dead men of routine. But the official men can in no wise help you in any question of to-day, they deriving entirely from the old dead things. Only those can help in counsel or conduct who did not make a party pledge to defend this or that, but who were appointed by God Almighty before they came into the world, to stand for this which they uphold.

It has been charged that a want of sincerity in the leading men is a vice general throughout American society. But the multitude of the sick shall not make us deny the existence of health. In spite of our imbecility and terrors, and "universal decay of religion," etc., etc., the moral sense reappears to-day with the same morning newness that has been from of old the

fountain of beauty and strength. You say there is no religion now. 'T is like saying in rainy weather, There is no sun, when at that moment we are witnessing one of his superlative effects.[1] The religion of the cultivated class now, to be sure, consists in an avoidance of acts and engagements which it was once their religion to assume. But this avoidance will yield spontaneous forms in their due hour. There is a principle which is the basis of things, which all speech aims to say, and all action to evolve, a simple, quiet, undescribed, undescribable presence, dwelling very peacefully in us, our rightful lord: we are not to do, but to let do; not to work, but to be worked upon; and to this homage there is a consent of all thoughtful and just men in all ages and conditions. To this sentiment belong vast and sudden enlargements of power.[2] 'T is remarkable that our faith in ecstasy consists with total inexperience of it. It is the order of the world to educate with accuracy the senses and the understanding; and the enginery at work to draw out these powers in priority, no doubt has its office. But we are never without a hint that these powers are mediate and servile, and that we are one day to deal with real being, — essences with essences.

Even the fury of material activity has some results friendly to moral health. The energetic action of the times develops individualism, and the religious appear isolated. I esteem this a step in the right direction. Heaven deals with us on no representative system. Souls are not saved in bundles. The Spirit saith to the man, 'How is it with thee? thee personally? is it well? is it ill?' For a great nature it is a happiness to escape a religious training, — religion of character is so apt to be invaded. Religion must always be a crab fruit; it cannot be grafted and keep its wild beauty. "I have seen," said a traveller who had known the extremes of society, "I have seen human nature in all its forms; it is everywhere the same, but the wilder it is, the more virtuous."

We say the old forms of religion decay, and that a skepticism devastates the community. I do not think it can be cured or stayed by any modification of theologic creeds, much less by theologic discipline. The cure for false theology is mother-wit. Forget your books and traditions, and obey your moral perceptions at this hour.[1] That which is signified by the words "moral" and "spiritual," is a lasting essence, and, with whatever illusions we have loaded

them, will certainly bring back the words, age after age, to their ancient meaning. I know no words that mean so much. In our definitions we grope after the *spiritual* by describing it as invisible. The true meaning of *spiritual* is *real;* that law which executes itself, which works without means, and which cannot be conceived as not existing. Men talk of "mere morality" — which is much as if one should say, 'Poor God, with nobody to help him.'[1] I find the omnipresence and the almightiness in the reaction of every atom in nature. I can best indicate by examples those reactions by which every part of nature replies to the purpose of the actor, — beneficently to the good, penally to the bad. Let us replace sentimentalism by realism, and dare to uncover those simple and terrible laws which, be they seen or unseen, pervade and govern.[2]

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun. What a day dawns when we have taken to heart the doctrine of faith! to prefer, as a better investment, being to doing; being to seeming; logic

to rhythm and to display; the year to the day; the life to the year; character to performance; — and have come to know that justice will be done us; and if our genius is slow, the term will be long.

It is certain that worship stands in some commanding relation to the health of man and to his highest powers, so as to be in some manner the source of intellect. All the great ages have been ages of belief.[1] I mean, when there was any extraordinary power of performance, when great national movements began, when arts appeared, when heroes existed, when poems were made, — the human soul was in earnest, and had fixed its thoughts on spiritual verities with as strict a grasp as that of the hands on the sword, or the pencil, or the trowel. It is true that genius takes its rise out of the mountains of rectitude; that all beauty and power which men covet are somehow born out of that Alpine district; that any extraordinary degree of beauty in man or woman involves a moral charm. Thus I think we very slowly admit in another man a higher degree of moral sentiment than our own, — a finer conscience, more impressionable or which marks minuter degrees; an ear to hear acuter notes of right and wrong than we can. I think

we listen suspiciously and very slowly to any evidence to that point. But, once satisfied of such superiority, we set no limit to our expectation of his genius. For such persons are nearer to the secret of God than others; are bathed by sweeter waters; they hear notices, they see visions, where others are vacant.[1] We believe that holiness confers a certain insight, because not by our private but by our public force can we share and know the nature of things.

There is an intimate interdependence of intellect and morals. Given the equality of two intellects, — which will form the most reliable judgments, the good, or the bad hearted? "The heart has its arguments, with which the understanding is not acquainted." For the heart is at once aware of the state of health or disease, which is the controlling state, that is, of sanity or of insanity; prior of course to all question of the ingenuity of arguments, the amount of facts, or the elegance of rhetoric. So intimate is this alliance of mind and heart, that talent uniformly sinks with character. The bias of errors of principle carries away men into perilous courses as soon as their will does not control their passion or talent. Hence the extraordinary blunders and final wrong-head into

which men spoiled by ambition usually fall. Hence the remedy for all blunders, the cure of blindness, the cure of crime, is love. "As much love, so much mind," said the Latin proverb. The superiority that has no superior; the redeemer and instructor of souls, as it is their primal essence, is love.[1]

The moral must be the measure of health. If your eye is on the eternal, your intellect will grow, and your opinions and actions will have a beauty which no learning or combined advantages of other men can rival. The moment of your loss of faith and acceptance of the lucrative standard will be marked in the pause or solstice of genius, the sequent retrogression, and the inevitable loss of attraction to other minds. The vulgar are sensible of the change in you, and of your descent, though they clap you on the back and congratulate you on your increased common-sense.

Our recent culture has been in natural science. We have learned the manners of the sun and of the moon, of the rivers and the rain, of the mineral and elemental kingdoms, of plants and animals. Man has learned to weigh the sun, and its weight neither loses nor gains. The path of a star, the moment of an eclipse, can be

determined to the fraction of a second. Well, to him the book of history, the book of love, the lures of passion and the commandments of duty are opened; and the next lesson taught is the continuation of the inflexible law of matter into the subtile kingdom of will and of thought; that if in sidereal ages gravity and projection keep their craft, and the ball never loses its way in its wild path through space,— a secreter gravitation, a secreter projection rule not less tyrannically in human history, and keep the balance of power from age to age unbroken. For though the new element of freedom and an individual has been admitted, yet the primordial atoms are prefigured and predetermined to moral issues, are in search of justice, and ultimate right is done.[1] Religion or worship is the attitude of those who see this unity, intimacy and sincerity; who see that against all appearances the nature of things works for truth and right forever.[2]

It is a short sight to limit our faith in laws to those of gravity, of chemistry, of botany, and so forth. Those laws do not stop where our eyes lose them, but push the same geometry and chemistry up into the invisible plane of social and rational life, so that look where we

will, in a boy's game, or in the strifes of races, a perfect reaction, a perpetual judgment keeps watch and ward. And this appears in a class of facts which concerns all men, within and above their creeds.

Shallow men believe in luck, believe in circumstances: it was somebody's name, or he happened to be there at the time, or it was so then and another day it would have been otherwise. Strong men believe in cause and effect.[1] The man was born to do it, and his father was born to be the father of him and of his deed; and by looking narrowly you shall see there was no luck in the matter; but it was all a problem in arithmetic, or an experiment in chemistry. The curve of the flight of the moth is preordained, and all things go by number, rule and weight.

Skepticism is unbelief in cause and effect. A man does not see that as he eats, so he thinks; as he deals, so he is, and so he appears; he does not see that his son is the son of his thoughts and of his actions; that fortunes are not exceptions but fruit; that relation and connection are not somewhere and sometimes, but everywhere and always; no miscellany, no exemption, no anomaly, — but method, and an

even web; and what comes out, that was put in. As we are, so we do; and as we do, so is it done to us; we are the builders of our fortunes; cant and lying and the attempt to secure a good which does not belong to us, are, once for all, balked and vain.[1] But, in the human mind, this tie of fate is made alive. The law is the basis of the human mind. In us, it is inspiration; out there in nature we see its fatal strength. We call it the moral sentiment.

We owe to the Hindoo Scriptures a definition of Law, which compares well with any in our Western books. "Law it is, which is without name, or color, or hands, or feet; which is smallest of the least, and largest of the large; all, and knowing all things; which hears without ears, sees without eyes, moves without feet and seizes without hands."[2]

If any reader tax me with using vague and traditional phrases, let me suggest to him by a few examples what kind of a trust this is, and how real. Let me show him that the dice are loaded;[3] that the colors are fast, because they are the native colors of the fleece; that the globe is a battery, because every atom is a magnet; and that the police and sincerity of the universe are secured by God's delegating his divinity to

every particle; that there is no room for hypocrisy, no margin for choice.

The countryman leaving his native village for the first time and going abroad, finds all his habits broken up. In a new nation and language, his sect, as Quaker, or Lutheran, is lost. What! it is not then necessary to the order and existence of society? He misses this, and the commanding eye of his neighborhood, which held him to decorum. This is the peril of New York, of New Orleans, of London, of Paris, to young men. But after a little experience he makes the discovery that there are no large cities, — none large enough to hide in; that the censors of action are as numerous and as near in Paris as in Littleton or Portland; that the gossip is as prompt and vengeful. There is no concealment, and for each offence a several vengeance; that reaction, or *nothing for nothing*, or, *things are as broad as they are long*, is not a rule for Littleton or Portland, but for the universe.

We cannot spare the coarsest muniment of virtue. We are disgusted by gossip, yet it is of importance to keep the angels in their proprieties. The smallest fly will draw blood, and gossip is a weapon impossible to exclude from the privatest, highest, selectest. Nature created

a police of many ranks. God has delegated himself to a million deputies. From these low external penalties the scale ascends. Next come the resentments, the fears which injustice calls out; then the false relations in which the offender is put to other men; and the reaction of his fault on himself, in the solitude and devastation of his mind.'

You cannot hide any secret. If the artist succor his flagging spirits by opium or wine, his work will characterize itself as the effect of opium or wine. If you make a picture or a statue, it sets the beholder in that state of mind you had when you made it. If you spend for show, on building or gardening or on pictures or on equipages, it will so appear. We are all physiognomists and penetrators of character, and things themselves are detective. If you follow the suburban fashion in building a sumptuous-looking house for a little money, it will appear to all eyes as a cheap dear house. There is no privacy that cannot be penetrated. No secret can be kept in the civilized world. Society is a masked ball, where every one hides his real character, and reveals it by hiding. If a man wish to conceal anything he carries, those whom he meets know that he conceals somewhat, and usually know what he conceals.

Is it otherwise if there be some belief or some purpose he would bury in his breast? 'T is as hard to hide as fire. He is a strong man who can hold down his opinion. A man cannot utter two or three sentences without disclosing to intelligent ears precisely where he stands in life and thought, namely, whether in the kingdom of the senses and the understanding, or in that of ideas and imagination, in the realm of intuitions and duty. People seem not to see that their opinion of the world is also a confession of character. We can only see what we are, and if we misbehave we suspect others. The fame of Shakspeare or of Voltaire, of Thomas à Kempis or of Bonaparte, characterizes those who give it. As gaslight is found to be the best nocturnal police, so the universe protects itself by pitiless publicity.[1]

Each must be armed — not necessarily with musket and pike. Happy, if, seeing these, he can feel that he has better muskets and pikes in his energy and constancy. To every creature is his own weapon, however skilfully concealed from himself, a good while. His work is sword and shield.[2] Let him accuse none, let him injure none. The way to mend the bad world is to create the right world. Here is a low political

economy plotting to cut the throat of foreign competition and establish our own; excluding others by force, or making war on them; or by cunning tariffs giving preference to worse wares of ours. But the real and lasting victories are those of peace and not of war. The way to conquer the foreign artisan is, not to kill him, but to beat his work.[1] And the Crystal Palaces and World Fairs, with their committees and prizes on all kinds of industry, are the result of this feeling. The American workman who strikes ten blows with his hammer whilst the foreign workman only strikes one, is as really vanquishing that foreigner as if the blows were aimed at and told on his person. I look on that man as happy, who, when there is question of success, looks into his work for a reply, not into the market, not into opinion, not into patronage. In every variety of human employment, in the mechanical and in the fine arts, in navigation, in farming, in legislating, there are, among the numbers who do their task perfunctorily, as we say, or just to pass, and as badly as they dare, — there are the working men, on whom the burden of the business falls; those who love work, and love to see it rightly done who finish their task for its own sake; and the state and the world is happy that has the most

of such finishers. The world will always do justice at last to such finishers; it cannot otherwise. He who has acquired the ability may wait securely the occasion of making it felt and appreciated, and know that it will not loiter. Men talk as if victory were something fortunate. Work is victory. Wherever work is done, victory is obtained. There is no chance, and no blanks. You want but one verdict; if you have your own you are secure of the rest. And yet, if witnesses are wanted, witnesses are near. There was never a man born so wise or good but one or more companions came into the world with him, who delight in his faculty and report it. I cannot see without awe that no man thinks alone and no man acts alone, but the divine assessors who came up with him into life, — now under one disguise, now under another, like a police in citizens' clothes, — walk with him, step for step, through all the kingdom of time.[1]

This reaction, this sincerity is the property of all things. To make our word or act sublime, we must make it real. It is our system that counts, not the single word or unsupported action. Use what language you will, you can never say anything but what you are. What I am and what I think is conveyed to you, in

spite of my efforts to hold it back. What I am has been secretly conveyed from me to another, whilst I was vainly making up my mind to tell him it. He has heard from me what I never spoke.

As men get on in life, they acquire a love for sincerity, and somewhat less solicitude to be lulled or amused. In the progress of the character, there is an increasing faith in the moral sentiment, and a decreasing faith in propositions. Young people admire talents and particular excellences. As we grow older we value total powers and effects, as the spirit or quality of the man. We have another sight, and a new standard; an insight which disregards what is done *for* the eye, and pierces to the doer; an ear which hears not what men say, but hears what they do not say.

There was a wise, devout man who is called, in the Catholic Church, St. Philip Neri, of whom many anecdotes touching his discernment and benevolence are told at Naples and Rome. Among the nuns in a convent not far from Rome, one had appeared who laid claim to certain rare gifts of inspiration and prophecy, and the abbess advised the Holy Father of the wonderful powers shown by her novice.

The Pope did not well know what to make of these new claims, and Philip coming in from a journey one day, he consulted him. Philip undertook to visit the nun and ascertain her character. He threw himself on his mule, all travel-soiled as he was, and hastened through the mud and mire to the distant convent. He told the abbess the wishes of his Holiness, and begged her to summon the nun without delay. The nun was sent for, and as soon as she came into the apartment, Philip stretched out his leg, all bespattered with mud, and desired her to draw off his boots. The young nun, who had become the object of much attention and respect, drew back with anger, and refused the office: Philip ran out of doors, mounted his mule and returned instantly to the Pope; "Give yourself no uneasiness, Holy Father, any longer: here is no miracle, for here is no humility." [1]

We need not much mind what people please to say, but what they must say; what their natures say, though their busy, artful, Yankee understandings try to hold back and choke that word, and to articulate something different. If we will sit quietly, what they ought to say is said, with their will or against their will. We

do not care for you, let us pretend what we may: — we are always looking through you to the dim dictator behind you. Whilst your habit or whim chatters, we civilly and impatiently wait until that wise superior shall speak again. Even children are not deceived by the false reasons which their parents give in answer to their questions, whether touching natural facts, or religion, or persons. When the parent, instead of thinking how it really is, puts them off with a traditional or a hypocritical answer, the children perceive that it is traditional or hypocritical. To a sound constitution the defect of another is at once manifest; and the marks of it are only concealed from us by our own dislocation. An anatomical observer remarks that the sympathies of the chest, abdomen and pelvis tell at last on the face, and on all its features. Not only does our beauty waste, but it leaves word how it went to waste. Physiognomy and phrenology are not new sciences, but declarations of the soul that it is aware of certain new sources of information. And now sciences of broader scope are starting up behind these.[1] And so for ourselves it is really of little importance what blunders in statement we make, so only we make no wilful departures from the

truth. How a man's truth comes to mind, long after we have forgotten all his words! How it comes to us in silent hours, that truth is our only armor in all passages of life and death! Wit is cheap, and anger is cheap; but if you cannot argue or explain yourself to the other party, cleave to the truth, against me, against thee, and you gain a station from which you cannot be dislodged. The other party will forget the words that you spoke, but the part you took continues to plead for you.[1]

Why should I hasten to solve every riddle which life offers me? I am well assured that the Questioner who brings me so many problems will bring the answers also in due time. Very rich, very potent, very cheerful Giver that he is, he shall have it all his own way, for me. Why should I give up my thought, because I cannot answer an objection to it? Consider only whether it remains in my life the same it was. That only which we have within, can we see without. If we meet no gods, it is because we harbor none. If there is grandeur in you, you will find grandeur in porters and sweeps. He only is rightly immortal to whom all things are immortal. I have read somewhere that none is accomplished so long as any are incomplete; that the

happiness of one cannot consist with the misery of any other.

The Buddhists say, "No seed will die:" every seed will grow. Where is the service which can escape its remuneration? What is vulgar, and the essence of all vulgarity, but the avarice of reward? 'T is the difference of artisan and artist, of talent and genius, of sinner and saint. The man whose eyes are nailed, not on the nature of his act but on the wages, whether it be money, or office, or fame, is almost equally low. He is great whose eyes are opened to see that the reward of actions cannot be escaped, because he is transformed into his action, and taketh its nature, which bears its own fruit, like every other tree. A great man cannot be hindered of the effect of his act, because it is immediate. The genius of life is friendly to the noble, and in the dark brings them friends from far. Fear God, and where you go, men shall think they walk in hallowed cathedrals.

And so I look on those sentiments which make the glory of the human being, love, humility, faith, as being also the intimacy of Divinity in the atoms; and that as soon as the man is right, assurances and previsions emanate from the interior of his body and his mind; as,

when flowers reach their ripeness, incense exhales from them, and as a beautiful atmosphere is generated from the planet by the averaged emanations from all its rocks and soils.[1]

Thus man is made equal to every event. He can face danger for the right. A poor, tender, painful body, he can run into flame or bullets or pestilence, with duty for his guide. He feels the insurance of a just employment. I am not afraid of accident as long as I am in my place. It is strange that superior persons should not feel that they have some better resistance against cholera than avoiding green peas and salads. Life is hardly respectable, —is it? if it has no generous, guaranteeing task, no duties or affections that constitute a necessity of existing. Every man's task is his life-preserver. The conviction that his work is dear to God and cannot be spared, defends him. The lightning-rod that disarms the cloud of its threat is his body in its duty. A high aim reacts on the means, on the days, on the organs of the body. A high aim is curative, as well as arnica. "Napoleon," says Goethe, "visited those sick of the plague, in order to prove that the man who could vanquish fear could vanquish the plague also; and he was right. It is incredible what force the will has in

such cases; it penetrates the body and puts it in a state of activity which repels all hurtful influences; whilst fear invites them."

It is related of William of Orange, that whilst he was besieging a town on the continent, a gentleman sent to him on public business came to his camp, and, learning that the king was before the walls, he ventured to go where he was. He found him directing the operation of his gunners, and having explained his errand and received his answer, the king said, "Do you not know, sir, that every moment you spend here is at the risk of your life?" "I run no more risk," replied the gentleman, "than your Majesty." "Yes," said the king, "but my duty brings me here, and yours does not." In a few minutes a cannon-ball fell on the spot, and the gentleman was killed.

Thus can the faithful student reverse all the warnings of his early instinct, under the guidance of a deeper instinct. He learns to welcome misfortune, learns that adversity is the prosperity of the great. He learns the greatness of humility. He shall work in the dark, work against failure, pain and ill-will.[1] If he is insulted, he can be insulted; all his affair is not to insult. Hafiz writes,—

"At the last day, men shall wear
On their heads the dust,
As ensign and as ornament
Of their lowly trust."

The moral equalizes all: enriches, empowers all. It is the coin which buys all, and which all find in their pocket. Under the whip of the driver, the slave shall feel his equality with saints and heroes. In the greatest destitution and calamity it surprises man with a feeling of elasticity which makes nothing of loss.

I recall some traits of a remarkable person whose life and discourse betrayed many inspirations of this sentiment. Benedict was always great in the present time. He had hoarded nothing from the past, neither in his cabinets, neither in his memory. He had no designs on the future, neither for what he should do to men, nor for what men should do for him. He said, "I am never beaten until I know that I am beaten. I meet powerful, brutal people to whom I have no skill to reply. They think they have defeated me. It is so published in society, in the journals; I am defeated in this fashion, in all men's sight, perhaps on a dozen different lines. My ledger may show that I am in debt, cannot yet make my ends meet and vanquish the

enemy so. My race may not be prospering ; we are sick, ugly, obscure, unpopular. My children may be worsted. I seem to fail in my friends and clients, too. That is to say, in all the encounters that have yet chanced, I have not been weaponed for that particular occasion, and have been historically beaten ; and yet I know all the time that I have never been beaten ; have never yet fought, shall certainly fight when my hour comes, and shall beat." "A man," says the Vishnu Sarma, "who having well compared his own strength or weakness with that of others, after all doth not know the difference, is easily overcome by his enemies."

"I spent," he said, "ten months in the country. Thick-starred Orion was my only companion. Wherever a squirrel or a bee can go with security, I can go. I ate whatever was set before me ; I touched ivy and dogwood. When I went abroad, I kept company with every man on the road, for I knew that my evil and my good did not come from these, but from the Spirit, whose servant I was. For I could not stoop to be a circumstance, as they did who put their life into their fortune and their company. I would not degrade myself by casting about in my memory for a thought, nor by waiting for

one. If the thought come, I would give it entertainment. It should, as it ought, go into my hands and feet; but if it come not spontaneously, it comes not rightly at all. If it can spare me, I am sure I can spare it. It shall be the same with my friends. I will never woo the loveliest. I will not ask any friendship or favor. When I come to my own, we shall both know it. Nothing will be to be asked or to be granted." Benedict went out to seek his friend, and met him on the way; but he expressed no surprise at any coincidences. On the other hand, if he called at the door of his friend and he was not at home, he did not go again; concluding that he had misinterpreted the intimations.

He had the whim not to make an apology to the same individual whom he had wronged. For this he said was a piece of personal vanity; but he would correct his conduct, in that respect in which he had faulted, to the next person he should meet. Thus, he said, universal justice was satisfied.[1]

Mira came to ask what she should do with the poor Genesee woman who had hired herself to work for her, at a shilling a day, and, now sickening, was like to be bedridden on her hands. Should she keep her, or should she dismiss her?

But Benedict said, "Why ask? One thing will clear itself as the thing to be done, and not another, when the hour comes. Is it a question whether to put her into the street? Just as much whether to thrust the little Jenny on your arm into the street. The milk and meal you give the beggar will fatten Jenny. Thrust the woman out, and you thrust your babe out of doors, whether it so seem to you or not."

In the Shakers, so called, I find one piece of belief, in the doctrine which they faithfully hold that encourages them to open their doors to every wayfaring man who proposes to come among them; for, they say, the Spirit will presently manifest to the man himself and to the society what manner of person he is, and whether he belongs among them. They do not receive him, they do not reject him. And not in vain have they worn their clay coat, and drudged in their fields, and shuffled in their Bruin dance, from year to year, if they have truly learned thus much wisdom.

Honor him whose life is perpetual victory; him who, by sympathy with the invisible and real, finds support in labor, instead of praise; who does not shine, and would rather not. With eyes open, he makes the choice of virtue which

outrages the virtuous; of religion which churches stop their discords to burn and exterminate; for the highest virtue is always against the law.[1]

Miracle comes to the miraculous, not to the arithmetician. Talent and success interest me but moderately. The great class, they who affect our imagination, the men who could not make their hands meet around their objects, the rapt, the lost, the fools of ideas, — they suggest what they cannot execute. They speak to the ages, and are heard from afar. The Spirit does not love cripples and malformations. If there ever was a good man, be certain there was another and will be more.

And so in relation to that future hour, that spectre clothed with beauty at our curtain by night, at our table by day, — the apprehension, the assurance of a coming change. The race of mankind have always offered at least this implied thanks for the gift of existence, — namely, the terror of its being taken away; the insatiable curiosity and appetite for its continuation. The whole revelation that is vouchsafed us is the gentle trust, which, in our experience, we find will cover also with flowers the slopes of this chasm.[2]

Of immortality, the soul when well employed

is incurious. It is so well, that it is sure it will be well. It asks no questions of the Supreme Power. The son of Antiochus asked his father when he would join battle. "Dost thou fear," replied the king, "that thou only in all the army wilt not hear the trumpet?" 'T is a higher thing to confide that if it is best we should live, we shall live, — 't is higher to have this conviction than to have the lease of indefinite centuries and millenniums and æons. Higher than the question of our duration is the question of our deserving. Immortality will come to such as are fit for it, and he who would be a great soul in future must be a great soul now. It is a doctrine too great to rest on any legend, that is, on any man's experience but our own. It must be proved, if at all, from our own activity and designs, which imply an interminable future for their play.[1]

What is called religion effeminates and demoralizes. Such as you are, the gods themselves could not help you. Men are too often unfit to live, from their obvious inequality to their own necessities; or they suffer from politics, or bad neighbors, or from sickness, and they would gladly know that they were to be dismissed from the duties of life. But the wise

instinct asks, 'How will death help them?' These are not dismissed when they die. You shall not wish for death out of pusillanimity. The weight of the universe is pressed down on the shoulders of each moral agent to hold him to his task. The only path of escape known in all the worlds of God is performance. You must do your work, before you shall be released. And as far as it is a question of fact respecting the government of the universe, Marcus Antoninus summed the whole in a word, "It is pleasant to die if there be gods, and sad to live if there be none."

And so I think that the last lesson of life, the choral song which rises from all elements and all angels, is a voluntary obedience, a necessitated freedom. Man is made of the same atoms as the world is, he shares the same impressions, predispositions and destiny. When his mind is illuminated, when his heart is kind, he throws himself joyfully into the sublime order, and does, with knowledge, what the stones do by structure.

The religion which is to guide and fulfil the present and coming ages, whatever else it be, must be intellectual. The scientific mind must have a faith which is science. "There are two

things," said Mahomet, "which I abhor, the learned in his infidelities, and the fool in his devotions." Our times are impatient of both, and specially of the last. Let us have nothing now which is not its own evidence. There is surely enough for the heart and imagination in the religion itself. Let us not be pestered with assertions and half-truths, with emotion and snuffle.[1]

There will be a new church founded on moral science; at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms, or psaltery, or sackbut; but it will have heaven and earth for its beams and rafters; science for symbol and illustration; it will fast enough gather beauty, music, picture, poetry. Was never stoicism so stern and exigent as this shall be. It shall send man home to his central solitude, shame these social, supplicating manners, and make him know that much of the time he must have himself to his friend. He shall expect no coöperation, he shall walk with no companion. The nameless Thought, the nameless Power, the super-personal Heart, — he shall repose alone on that.[2] He needs only his own verdict. No good fame can help, no

bad fame can hurt him. The Laws are his consolers, the good Laws themselves are alive, they know if he have kept them, they animate him with the leading of great duty, and an endless horizon. Honor and fortune exist to him who always recognizes the neighborhood of the great, — always feels himself in the presence of high causes.

VII

CONSIDERATIONS BY THE WAY

Hear what British Merlin sung,
Of keenest eye and truest tongue.
Say not, the chiefs who first arrive
Usurp the seats for which all strive;
The forefathers this land who found
Failed to plant the vantage-ground;
Ever from one who comes to-morrow
Men wait their good and truth to borrow.
But wilt thou measure all thy road,
See thou lift the lightest load.
Who has little, to him who has less, can spare.
And thou, Cyndyllan's son! beware
Ponderous gold and stuffs to bear,
To falter ere thou thy task fulfil, —
Only the light-armed climb the hill.
The richest of all lords is Use,
And ruddy Health the loftiest Muse.
Live in the sunshine, swim the sea,
Drink the wild air's salubrity:
Where the star Canope shines in May,
Shepherds are thankful, and nations gay.
The music that can deepest reach,
And cure all ill, is cordial speech:
Mask thy wisdom with delight,
Toy with the bow, yet hit the white.
Of all wit's uses, the main one
Is to live well with who has none.

Cleave to thine acre; the round year
Will fetch all fruits and virtues here:
Fool and foe may harmless roam,
Loved and lovers bide at home.
A day for toil, an hour for sport,
But for a friend is life too short.

CONSIDERATIONS BY THE WAY

ALTHOUGH this garrulity of advising is born with us, I confess that life is rather a subject of wonder than of didactics. So much fate, so much irresistible dictation from temperament and unknown inspiration enters into it, that we doubt we can say anything out of our own experience whereby to help each other. All the professions are timid and expectant agencies. The priest is glad if his prayers or his sermon meet the condition of any soul; if of two, if of ten, 't is a signal success. But he walked to the church without any assurance that he knew the distemper, or could heal it. The physician prescribes hesitatingly out of his few resources the same tonic or sedative to this new and peculiar constitution which he has applied with various success to a hundred men before. If the patient mends he is glad and surprised. The lawyer advises the client, and tells his story to the jury and leaves it with them, and is as gay and as much relieved as the client if it turns out that he has a verdict. The judge weighs the arguments and puts a brave face on the matter, and, since there

must be a decision, decides as he can, and hopes he has done justice and given satisfaction to the community; but is only an advocate after all. And so is all life a timid and unskilful spectator. We do what we must, and call it by the best names. We like very well to be praised for our action, but our conscience says, "Not unto us." 'T is little we can do for each other. We accompany the youth with sympathy and manifold old sayings of the wise to the gate of the arena, but 't is certain that not by strength of ours, or of the old sayings, but only on strength of his own, unknown to us or to any, he must stand or fall. That by which a man conquers in any passage is a profound secret to every other being in the world, and it is only as he turns his back on us and on all men and draws on this most private wisdom, that any good can come to him. What we have therefore to say of life, is rather description, or if you please, celebration, than available rules.[1]

Yet vigor is contagious, and whatever makes us either think or feel strongly, adds to our power and enlarges our field of action. We have a debt to every great heart, to every fine genius; to those who have put life and fortune on the cast of an act of justice; to those who have added new sciences; to those who have refined life by elegant

pursuits. 'T is the fine souls who serve us, and not what is called fine society. Fine society is only a self-protection against the vulgarities of the street and the tavern. Fine society, in the common acceptation, has neither ideas nor aims. It renders the service of a perfumery or a laundry, not of a farm or factory. 'T is an exclusion and a precinct. Sydney Smith said, "A few yards in London cement or dissolve friendship." It is an unprincipled decorum; an affair of clean linen and coaches, of gloves, cards and elegance in trifles. There are other measures of self-respect for a man than the number of clean shirts he puts on every day. Society wishes to be amused. I do not wish to be amused. I wish that life should not be cheap, but sacred. I wish the days to be as centuries, loaded, fragrant. Now we reckon them as bank-days, by some debt which is to be paid us or which we are to pay, or some pleasure we are to taste. Is all we have to do to draw the breath in and blow it out again?' Porphyry's definition is better; "Life is that which holds matter together." The babe in arms is a channel through which the energies we call fate, love and reason, visibly stream. See what a cometary train of auxiliaries man carries with him, of animals, plants, stones, gases and imponderable elements.

Let us infer his ends from this pomp of means. Mirabeau said, "Why should we feel ourselves to be men, unless it be to succeed in everything, everywhere. You must say of nothing, *That is beneath me*, nor feel that anything can be out of your power. Nothing is impossible to the man who can will. *Is that necessary? That shall be:*— this is the only law of success." Whoever said it, this is in the right key. But this is not the tone and genius of the men in the street. In the streets we grow cynical. The men we meet are coarse and torpid. The finest wits have their sediment. What quantities of fribbles, paupers, invalids, epicures, antiquaries, politicians, thieves and triflers of both sexes might be advantageously spared! Mankind divides itself into two classes, — benefactors and malefactors. The second class is vast, the first a handful. A person seldom falls sick but the bystanders are animated with a faint hope that he will die: — quantities of poor lives, of distressing invalids, of cases for a gun. Franklin said, "Mankind are very superficial and dastardly: they begin upon a thing, but, meeting with a difficulty, they fly from it discouraged; but they have capacities, if they would employ them." Shall we then judge a country by the majority, or by the minority? By the minor-

ity, surely.[1] 'T is pedantry to estimate nations by the census, or by square miles of land, or other than by their importance to the mind of the time.

Leave this hypocritical prating about the masses. Masses are rude, lame, unmade, pernicious in their demands and influence, and need not to be flattered but to be schooled. I wish not to concede anything to them, but to tame, drill, divide and break them up, and draw individuals out of them. The worst of charity is that the lives you are asked to preserve are not worth preserving. Masses! the calamity is the masses. I do not wish any mass at all, but honest men only, lovely, sweet, accomplished women only, and no shovel-handed, narrow-brained, gin-drinking million stockingers or lazzaroni at all. If government knew how, I should like to see it check, not multiply the population. When it reaches its true law of action, every man that is born will be hailed as essential. Away with this hurrah of masses, and let us have the considerate vote of single men spoken on their honor and their conscience.[2] In old Egypt it was established law that the vote of a prophet be reckoned equal to a hundred hands. I think it was much underestimated. "Clay and clay differ in dignity," as we

discover by our preferences every day. What a vicious practice is this of our politicians at Washington pairing off! as if one man who votes wrong going away, could excuse you, who mean to vote right, for going away; or as if your presence did not tell in more ways than in your vote. Suppose the three hundred heroes at Thermopylæ had paired off with three hundred Persians; would it have been all the same to Greece, and to history? Napoleon was called by his men *Cent Mille.* Add honesty to him, and they might have called him Hundred Million.

Nature makes fifty poor melons for one that is good, and shakes down a tree full of gnarled, wormy, unripe crabs, before you can find a dozen dessert apples; and she scatters nations of naked Indians and nations of clothed Christians, with two or three good heads among them. Nature works very hard, and only hits the white once in a million throws. In mankind she is contented if she yields one master in a century. The more difficulty there is in creating good men, the more they are used when they come. I once counted in a little neighborhood and found that every able-bodied man had say from twelve to fifteen persons dependent on him for material aid, — to whom he is to be for spoon and jug, for

backer and sponsor, for nursery and hospital and many functions beside: nor does it seem to make much difference whether he is bachelor or patriarch; if he do not violently decline the duties that fall to him, this amount of helpfulness will in one way or another be brought home to him. This is the tax which his abilities pay. The good men are employed for private centres of use, and for larger influence. All revelations, whether of mechanical or intellectual or moral science, are made, not to communities but to single persons.[1] All the marked events of our day, all the cities, all the colonizations, may be traced back to their origin in a private brain. All the feats which make our civility were the thoughts of a few good heads.

Meantime this spawning productivity is not noxious or needless. You would say this rabble of nations might be spared. But no, they are all counted and depended on. Fate keeps everything alive so long as the smallest thread of public necessity holds it on to the tree. The coxcomb and bully and thief class are allowed as proletaries, every one of their vices being the excess or acridity of a virtue. The mass are animal, in pupilage, and near chimpanzee. But the units whereof this mass is composed, are

neuters, every one of which may be grown to a queen-bee. The rule is, we are used as brute atoms until we think: then we use all the rest. Nature turns all malfeasance to good. Nature provided for real needs. No sane man at last distrusts himself. His existence is a perfect answer to all sentimental cavils. If he is, he is wanted, and has the precise properties that are required. That we are here, is proof we ought to be here. We have as good right, and the same sort of right to be here, as Cape Cod or Sandy Hook have to be there.

To say then, the majority are wicked, means no malice, no bad heart in the observer, but simply that the majority are unripe, and have not yet come to themselves, do not yet know their opinion. *That*, if they knew it, is an oracle for them and for all. But in the passing moment the quadruped interest is very prone to prevail; and this beast-force, whilst it makes the discipline of the world, the school of heroes, the glory of martyrs, has provoked in every age the satire of wits and the tears of good men. They find the journals, the clubs, the governments, the churches, to be in the interest and the pay of the devil. And wise men have met this obstruction in their times, like Socrates,

with his famous irony; like Bacon, with life-long dissimulation; like Erasmus, with his book, The Praise of Folly; like Rabelais, with his satire rending the nations. "They were the fools who cried against me, you will say," wrote the Chevalier de Boufflers to Grimm; "aye, but the fools have the advantage of numbers, and 't is that which decides. It is of no use for us to make war with them; we shall not weaken them; they will always be the masters. There will not be a practice or an usage introduced, of which they are not the authors."

In front of these sinister facts, the first lesson of history is the good of evil. Good is a good doctor but Bad is sometimes a better. The oppressions of William the Norman, savage forest laws and crushing despotism made possible the inspirations of *Magna Charta* under John. Edward I. wanted money, armies, castles, and as much as he could get. It was necessary to call the people together by shorter, swifter ways, — and the House of Commons arose. To obtain subsidies, he paid in privileges. In the twenty-fourth year of his reign he decreed "that no tax should be levied without consent of Lords and Commons;" — which is the basis of the English Constitution. Plutarch

affirms that the cruel wars which followed the march of Alexander introduced the civility, language and arts of Greece into the savage East; introduced marriage; built seventy cities, and united hostile nations under one government. The barbarians who broke up the Roman Empire did not arrive a day too soon. Schiller says the Thirty Years' War made Germany a nation. Rough, selfish despots serve men immensely, as Henry VIII. in the contest with the Pope; as the infatuations no less than the wisdom of Cromwell; as the ferocity of the Russian czars; as the fanaticism of the French regicides of 1789. The frost which kills the harvest of a year saves the harvests of a century, by destroying the weevil or the locust. Wars, fires, plagues, break up immovable routine, clear the ground of rotten races and dens of distemper, and open a fair field to new men. There is a tendency in things to right themselves, and the war or revolution or bankruptcy that shatters a rotten system, allows things to take a new and natural order. The sharpest evils are bent into that periodicity which makes the errors of planets and the fevers and distempers of men, self-limiting.[1] Nature is upheld by antagonism. Passions, resistance, danger, are

educators. We acquire the strength we have overcome. Without war, no soldiers; without enemies, no hero. The sun were insipid if the universe were not opaque. And the glory of character is in affronting the horrors of depravity to draw thence new nobilities of power;[1] as Art lives and thrills in new use and combining of contrasts, and mining into the dark evermore for blacker pits of night. What would painter do, or what would poet or saint, but for crucifixions and hells? And evermore in the world is this marvellous balance of beauty and disgust, magnificence and rats. Not Antoninus, but a poor washer-woman said, "The more trouble, the more lion; that 's my principle."

I do not think very respectfully of the designs or the doings of the people who went to California in 1849. It was a rush and a scramble of needy adventurers, and, in the western country, a general jail delivery of all the rowdies of the rivers. Some of them went with honest purposes, some with very bad ones, and all of them with the very commonplace wish to find a short way to wealth. But nature watches over all, and turns this malfeasance to good. California gets peopled and subdued, civilized in this immoral way, and on this fiction a real

prosperity is rooted and grown. 'T is a decoy-duck; 't is tubs thrown to amuse the whale; but real ducks, and whales that yield oil, are caught. And out of Sabine rapes, and out of robbers' forays, real Romes and their heroisms come in fulness of time.[1]

In America the geography is sublime, but the men are not: the inventions are excellent, but the inventors one is sometimes ashamed of. The agencies by which events so grand as the opening of California, of Texas, of Oregon, and the junction of the two oceans, are effected, are paltry, — coarse selfishness, fraud and conspiracy; and most of the great results of history are brought about by discreditable means.[2]

The benefaction derived in Illinois and the great West from railroads is inestimable, and vastly exceeding any intentional philanthropy on record. What is the benefit done by a good King Alfred, or by a Howard, or Pestalozzi, or Elizabeth Fry, or Florence Nightingale, or any lover, less or larger, compared with the involuntary blessing wrought on nations by the selfish capitalists who built the Illinois, Michigan and the network of the Mississippi Valley roads; which have evoked not only all the wealth of the soil, but the energy of millions of

men. It is a sentence of ancient wisdom that "God hangs the greatest weights on the smallest wires."

What happens thus to nations befalls every day in private houses. When the friends of a gentleman brought to his notice the follies of his sons, with many hints of their danger, he replied that he knew so much mischief when he was a boy, and had turned out on the whole so successfully, that he was not alarmed by the dissipation of boys; 't was dangerous water, but he thought they would soon touch bottom, and then swim to the top. This is bold practice, and there are many failures to a good escape. Yet one would say that a good understanding would suffice as well as moral sensibility to keep one erect; the gratifications of the passions are so quickly seen to be damaging, and — what men like least — seriously lowering them in social rank. Then all talent sinks with character.

"*Croyez moi, l'erreur aussi a son mérite*," said Voltaire. We see those who surmount, by dint of some egotism or infatuation, obstacles from which the prudent recoil. The right partisan is a heady, narrow man, who, because he does not see many things, sees some one thing

with heat and exaggeration, and if he falls among other narrow men, or on objects which have a brief importance, as some trade or politics of the hour, he prefers it to the universe, and seems inspired and a godsend to those who wish to magnify the matter and carry a point. Better, certainly, if we could secure the strength and fire which rude, passionate men bring into society, quite clear of their vices. But who dares draw out the linchpin from the wagon-wheel? 'T is so manifest that there is no moral deformity but is a good passion out of place; that there is no man who is not indebted to his foibles; that, according to the old oracle, "the Furies are the bonds of men;" [1] that the poisons are our principal medicines, which kill the disease and save the life. In the high prophetic phrase, *He causes the wrath of man to praise him*, and twists and wrenches our evil to our good. Shakspeare wrote, —

"'T is said, best men are moulded of their faults;" [2]

and great educators and lawgivers, and especially generals and leaders of colonies, mainly rely on this stuff, and esteem men of irregular and passional force the best timber. A man of sense and energy, the late head of the Farm School in

Boston Harbor, said to me, "I want none of your good boys, — give me the bad ones." And this is the reason, I suppose, why, as soon as the children are good, the mothers are scared, and think they are going to die. Mirabeau said, "There are none but men of strong passions capable of going to greatness; none but such capable of meriting the public gratitude." Passion, though a bad regulator, is a powerful spring. Any absorbing passion has the effect to deliver from the little coils and cares of every day: 't is the heat which sets our human atoms spinning, overcomes the friction of crossing thresholds and first addresses in society, and gives us a good start and speed, easy to continue when once it is begun. In short there is no man who is not at some time indebted to his vices, as no plant that is not fed from manures. We only insist that the man meliorate, and that the plant grow upward and convert the base into the better nature.

The wise workman will not regret the poverty or the solitude which brought out his working talents. The youth is charmed with the fine air and accomplishments of the children of fortune.[1] But all great men come out of the middle classes. 'T is better for the head; 't is better

for the heart. Marcus Antoninus says that Fronto told him that "the so-called high-born are for the most part heartless;" whilst nothing is so indicative of deepest culture as a tender consideration of the ignorant. Charles James Fox said of England, "The history of this country proves that we are not to expect from men in affluent circumstances the vigilance, energy and exertion without which the House of Commons would lose its greatest force and weight. Human nature is prone to indulgence, and the most meritorious public services have always been performed by persons in a condition of life removed from opulence." And yet what we ask daily, is to be conventional. Supply, most kind gods! this defect in my address, in my form, in my fortunes, which puts me a little out of the ring: supply it, and let me be like the rest whom I admire, and on good terms with them. But the wise gods say, No, we have better things for thee. By humiliations, by defeats, by loss of sympathy, by gulfs of disparity, learn a wider truth and humanity than that of a fine gentleman.[1] A Fifth Avenue landlord, a West End householder, is not the highest style of man; and though good hearts and sound minds are of no condition, yet he who is

to be wise for many must not be protected. He must know the huts where poor men lie, and the chores which poor men do. The first-class minds, Æsop, Socrates, Cervantes, Shakspeare, Franklin, had the poor man's feeling and mortification. A rich man was never insulted in his life; but this man must be stung. A rich man was never in danger from cold, or hunger, or war, or ruffians, — and you can see he was not, from the moderation of his ideas. 'T is a fatal disadvantage to be cockered and to eat too much cake. What tests of manhood could he stand? Take him out of his protections. He is a good book-keeper; or he is a shrewd adviser in the insurance office; perhaps he could pass a college examination, and take his degrees; perhaps he can give wise counsel in a court of law. Now plant him down among farmers, firemen, Indians and emigrants. Set a dog on him; set a highwayman on him; try him with a course of mobs; send him to Kansas, to Pike's Peak, to Oregon; and if he have true faculty, this may be the element he wants, and he will come out of it with broader wisdom and manly power.[1] Æsop, Saadi, Cervantes, Regnard, have been taken by corsairs, left for dead, sold for slaves, and know the realities of human life.

Bad times have a scientific value. These are occasions a good learner would not miss. As we go gladly to Faneuil Hall to be played upon by the stormy winds and strong fingers of enraged patriotism, so is a fanatical persecution, civil war, national bankruptcy or revolution more rich in the central tones than languid years of prosperity. What had been, ever since our memory, solid continent, yawns apart and discloses its composition and genesis. We learn geology the morning after the earthquake, on ghastly diagrams of cloven mountains, upheaved plains and the dry bed of the sea.

In our life and culture everything is worked up and comes in use, — passion, war, revolt, bankruptcy, and not less, folly and blunders, insult, ennui and bad company.[1] Nature is a rag-merchant, who works up every shred and ort and end into new creations; like a good chemist whom I found the other day in his laboratory, converting his old shirts into pure white sugar. Life is a boundless privilege, and when you pay for your ticket and get into the car, you have no guess what good company you shall find there. You buy much that is not rendered in the bill. Men achieve a certain greatness unawares, when working to another aim.

If now in this connection of discourse we should venture on laying down the first obvious rules of life, I will not here repeat the first rule of economy, already propounded once and again, that every man shall maintain himself, — but I will say, get health. No labor, pains, temperance, poverty, nor exercise, that can gain it, must be grudged. For sickness is a cannibal which eats up all the life and youth it can lay hold of, and absorbs its own sons and daughters. I figure it as a pale, wailing, distracted phantom, absolutely selfish, heedless of what is good and great, attentive to its sensations, losing its soul, and afflicting other souls with meanness and mopings and with ministration to its voracity of trifles. Dr. Johnson said severely, "Every man is a rascal as soon as he is sick." Drop the cant, and treat it sanely. In dealing with the drunken, we do not affect to be drunk. We must treat the sick with the same firmness, giving them of course every aid, — but withholding ourselves.[1] I once asked a clergyman in a retired town, who were his companions? what men of ability he saw? He replied that he spent his time with the sick and the dying. I said he seemed to me to need quite other company, and all the more that he had this; for if people were sick and dying to

any purpose, we would leave all and go to them, but as far as I had observed they were as frivolous as the rest, and sometimes much more frivolous. Let us engage our companions not to spare us. I knew a wise woman who said to her friends, "When I am old, rule me." And the best part of health is fine disposition. It is more essential than talent, even in the works of talent. Nothing will supply the want of sunshine to peaches, and to make knowledge valuable, you must have the cheerfulness of wisdom. Whenever you are sincerely pleased, you are nourished. The joy of the spirit indicates its strength. All healthy things are sweet-tempered. Genius works in sport, and goodness smiles to the last; and for the reason that whoever sees the law which distributes things, does not despond, but is animated to great desires and endeavors. He who desponds betrays that he has not seen it.[1]

'T is a Dutch proverb that "paint costs nothing," such are its preserving qualities in damp climates. Well, sunshine costs less, yet is finer pigment. And so of cheerfulness, or a good temper, the more it is spent, the more of it remains. The latent heat of an ounce of wood or stone is inexhaustible. You may rub the same chip of pine to the point of kindling a hundred

times; and the power of happiness of any soul is not to be computed or drained. It is observed that a depression of spirits develops the germs of a plague in individuals and nations.

It is an old commendation of right behavior, "*Aliis lætus, sapiens sibi,*" which our English proverb translates, "Be merry *and* wise." I know how easy it is to men of the world to look grave and sneer at your sanguine youth and its glittering dreams. But I find the gayest castles in the air that were ever piled, far better for comfort and for use than the dungeons in the air that are daily dug and caverned out by grumbling, discontented people. I know those miserable fellows, and I hate them, who see a black star always riding through the light and colored clouds in the sky overhead; waves of light pass over and hide it for a moment, but the black star keeps fast in the zenith. But power dwells with cheerfulness; hope puts us in a working mood, whilst despair is no muse, and untunes the active powers. A man should make life and nature happier to us, or he had better never been born. When the political economist reckons up the unproductive classes, he should put at the head this class of pitiers of themselves, cravers of sympathy, bewailing imaginary

disasters. An old French verse runs, in my translation: —

> "Some of your griefs you have cured,
> And the sharpest you still have survived;
> But what torments of pain you endured
> From evils that never arrived!"

There are three wants which never can be satisfied: that of the rich, who wants something more; that of the sick, who wants something different; and that of the traveller, who says, 'Anywhere but here.' The Turkish cadi said to Layard, "After the fashion of thy people, thou hast wandered from one place to another, until thou art happy and content in none." My countrymen are not less infatuated with the *rococo* toy of Italy. All America seems on the point of embarking for Europe. But we shall not always traverse seas and lands with light purposes, and for pleasure, as we say. One day we shall cast out the passion for Europe by the passion for America. Culture will give gravity and domestic rest to those who now travel only as not knowing how else to spend money. Already, who provoke pity like that excellent family party just arriving in their well-appointed carriage, as far from home and any honest end as ever? Each nation has asked successively,

'What are they here for?' until at last the party are shamefaced, and anticipate the question at the gates of each town.

Genial manners are good, and power of accommodation to any circumstance; but the high prize of life, the crowning fortune of a man, is to be born with a bias to some pursuit which finds him in employment and happiness,—whether it be to make baskets, or broadswords, or canals, or statutes, or songs. I doubt not this was the meaning of Socrates, when he pronounced artists the only truly wise, as being actually, not apparently so.

In childhood we fancied ourselves walled in by the horizon, as by a glass bell, and doubted not by distant travel we should reach the baths of the descending sun and stars. On experiment the horizon flies before us and leaves us on an endless common, sheltered by no glass bell. Yet 't is strange how tenaciously we cling to that bell-astronomy of a protecting domestic horizon. I find the same illusion in the search after happiness which I observe every summer recommenced in this neighborhood, soon after the pairing of the birds. The young people do not like the town, do not like the sea-shore, they will go inland; find a dear cottage deep in

the mountains, secret as their hearts. They set forth on their travels in search of a home: they reach Berkshire; they reach Vermont; they look at the farms; — good farms, high mountain-sides; but where is the seclusion? The farm is near this, 't is near that; they have got far from Boston, but 't is near Albany, or near Burlington, or near Montreal. They explore a farm, but the house is small, old, thin; discontented people lived there and are gone; — there 's too much sky, too much outdoors; too public. The youth aches for solitude. When he comes to the house he passes through the house. That does not make the deep recess he sought. 'Ah! now I perceive,' he says, 'it must be deep with persons; friends only can give depth.' Yes, but there is a great dearth, this year, of friends; hard to find, and hard to have when found: they are just going away; they too are in the whirl of the flitting world, and have engagements and necessities. They are just starting for Wisconsin; have letters from Bremen; — see you again, soon. Slow, slow to learn the lesson that there is but one depth, but one interior, and that is — his purpose.[1] When joy or calamity or genius shall show him it, then woods, then farms, then

city shopmen and cabdrivers, indifferently with prophet or friend, will mirror back to him its unfathomable heaven, its populous solitude.

The uses of travel are occasional, and short; but the best fruit it finds, when it finds it, is conversation; and this is a main function of life. What a difference in the hospitality of minds! Inestimable is he to whom we can say what we cannot say to ourselves. Others are involuntarily hurtful to us and bereave us of the power of thought, impound and imprison us. As, when there is sympathy, there needs but one wise man in a company and all are wise, so a blockhead makes a blockhead of his companion.[1] Wonderful power to benumb possesses this brother. When he comes into the office or public room, the society dissolves; one after another slips out, and the apartment is at his disposal. What is incurable but a frivolous habit? A fly is as untamable as a hyena. Yet folly in the sense of fun, fooling or dawdling can easily be borne; as Talleyrand said, "I find nonsense singularly refreshing;" but a virulent, aggressive fool taints the reason of a household. I have seen a whole family of quiet, sensible people unhinged and beside themselves, victims of such a rogue. For the steady wrongheadedness of one perverse per-

son irritates the best; since we must withstand absurdity. But resistance only exasperates the acrid fool,[1] who believes that nature and gravitation are quite wrong, and he only is right. Hence all the dozen inmates are soon perverted, with whatever virtues and industries they have, into contradictors, accusers, explainers and repairers of this one malefactor; like a boat about to be overset, or a carriage run away with, — not only the foolish pilot or driver, but everybody on board is forced to assume strange and ridiculous attitudes, to balance the vehicle and prevent the upsetting. For remedy, whilst the case is yet mild, I recommend phlegm and truth: let all the truth that is spoken or done be at the zero of indifferency, or truth itself will be folly.[2] But when the case is seated and malignant, the only safety is in amputation; as seamen say, you shall cut and run. How to live with unfit companions? — for with such, life is for the most part spent; and experience teaches little better than our earliest instinct of self-defence, namely not to engage, not to mix yourself in any manner with them, but let their madness spend itself unopposed.

Conversation is an art in which a man has all mankind for his competitors, for it is that which

all are practising every day while they live. Our habit of thought — take men as they rise — is not satisfying; in the common experience I fear it is poor and squalid. The success which will content them is a bargain, a lucrative employment, an advantage gained over a competitor, a marriage, a patrimony, a legacy and the like. With these objects, their conversation deals with surfaces: politics, trade, personal defects, exaggerated bad news and the rain. This is forlorn, and they feel sore and sensitive. Now if one comes who can illuminate this dark house with thoughts, show them their native riches, what gifts they have, how indispensable each is, what magical powers over nature and men; what access to poetry, religion and the powers which constitute character, — he wakes in them the feeling of worth, his suggestions require new ways of living, new books, new men, new arts and sciences; — then we come out of our egg-shell existence into the great dome, and see the zenith over and the nadir under us. Instead of the tanks and buckets of knowledge to which we are daily confined, we come down to the shore of the sea, and dip our hands in its miraculous waves. 'T is wonderful the effect on the company. They are not the men they were.

They have all been to California and all have come back millionaires. There is no book and no pleasure in life comparable to it. Ask what is best in our experience, and we shall say, a few pieces of plain dealing with wise people. Our conversation once and again has apprised us that we belong to better circles than we have yet beheld; that a mental power invites us whose generalizations are more worth for joy and for effect than anything that is now called philosophy or literature. In excited conversation we have glimpses of the universe, hints of power native to the soul, far-darting lights and shadows of an Andes landscape, such as we can hardly attain in lone meditation. Here are oracles sometimes profusely given, to which the memory goes back in barren hours.

Add the consent of will and temperament, and there exists the covenant of friendship. Our chief want in life is somebody who shall make us do what we can. This is the service of a friend. With him we are easily great. There is a sublime attraction in him to whatever virtue is in us. How he flings wide the doors of existence! What questions we ask of him! what an understanding we have! how few words are needed! It is the only real society. An

Eastern poet, Ali Ben Abu Taleb, writes with sad truth : —

"He who has a thousand friends has not a friend to spare,
And he who has one enemy shall meet him everywhere."

But few writers have said anything better to this point than Hafiz, who indicates this relation as the test of mental health : "Thou learnest no secret until thou knowest friendship, since to the unsound no heavenly knowledge enters." Neither is life long enough for friendship. That is a serious and majestic affair, like a royal presence, or a religion, and not a postilion's dinner to be eaten on the run. There is a pudency about friendship as about love, and though fine souls never lose sight of it, yet they do not name it.[1] With the first class of men our friendship or good understanding goes quite behind all accidents of estrangement, of condition, of reputation. And yet we do not provide for the greatest good of life. We take care of our health ; we lay up money ; we make our roof tight, and our clothing sufficient ; but who provides wisely that he shall not be wanting in the best property of all, — friends ? We know that all our training is to fit us for this, and we do not take the step towards it. How long shall we sit and wait for these benefactors ?

It makes no difference, in looking back five years, how you have been dieted or dressed; whether you have been lodged on the first floor or the attic; whether you have had gardens and baths, good cattle and horses, have been carried in a neat equipage or in a ridiculous truck: these things are forgotten so quickly, and leave no effect. But it counts much whether we have had good companions in that time, — almost as much as what we have been doing. And see the overpowering importance of neighborhood in all association. As it is marriage, fit or unfit, that makes our home, so it is who lives near us of equal social degree, — a few people at convenient distance,[1] no matter how bad company, — these, and these only, shall be your life's companions; and all those who are native, congenial, and by many an oath of the heart sacramented to you, are gradually and totally lost. You cannot deal systematically with this fine element of society, and one may take a good deal of pains to bring people together and to organize clubs and debating-societies, and yet no result come of it. But it is certain that there is a great deal of good in us that does not know itself, and that a habit of union and competition brings people up and keeps them up to their

highest point; that life would be twice or ten times life if spent with wise and fruitful companions. The obvious inference is, a little useful deliberation and preconcert when one goes to buy house and land.

But we live with people on other platforms; we live with dependents; not only with the young whom we are to teach all we know and clothe with the advantages we have earned, but also with those who serve us directly, and for money. Yet the old rules hold good. Let not the tie be mercenary, though the service is measured by money. Make yourself necessary to somebody. Do not make life hard to any. This point is acquiring new importance in American social life. Our domestic service is usually a foolish fracas of unreasonable demand on one side and shirking on the other. A man of wit was asked, in the train, what was his errand in the city. He replied, "I have been sent to procure an angel to do cooking." A lady complained to me that of her two maidens, one was absent-minded and the other was absent-bodied. And the evil increases from the ignorance and hostility of every ship-load of the immigrant population swarming into houses and farms. Few people discern that it rests with the

master or the mistress what service comes from the man or the maid; that this identical hussy was a tutelar spirit in one house and a haridan in the other. All sensible people are selfish, and nature is tugging at every contract to make the terms of it fair. If you are proposing only your own, the other party must deal a little hardly by you.[1] If you deal generously, the other, though selfish and unjust, will make an exception in your favor, and deal truly with you. When I asked an ironmaster about the slag and cinder in railroad iron, — "O," he said, "there 's always good iron to be had: if there 's cinder in the iron it is because there was cinder in the pay."

But why multiply these topics, and their illustrations, which are endless? Life brings to each his task, and whatever art you select, algebra, planting, architecture, poems, commerce, politics, — all are attainable, even to the miraculous triumphs, on the same terms of selecting that for which you are apt; begin at the beginning, proceed in order, step by step. 'T is as easy to twist iron anchors and braid cannons as to braid straw; to boil granite as to boil water, if you take all the steps in order. Wherever there is failure, there is some giddiness, some superstition about luck, some step

omitted, which nature never pardons. The happy conditions of life may be had on the same terms. Their attraction for you is the pledge that they are within your reach. Our prayers are prophets.[1] There must be fidelity, and there must be adherence. How respectable the life that clings to its objects! Youthful aspirations are fine things, your theories and plans of life are fair and commendable: — but will you stick? Not one, I fear, in that Common full of people, or, in a thousand, but one: and when you tax them with treachery, and remind them of their high resolutions, they have forgotten that they made a vow. The individuals are fugitive, and in the act of becoming something else, and irresponsible.[2] The race is great, the ideal fair, but the men whiffling and unsure. The hero is he who is immovably centred. The main difference between people seems to be that one man can come under obligations on which you can rely, — is obligable; and another is not. As he has not a law within him, there's nothing to tie him to.

It is inevitable to name particulars of virtue and of condition, and to exaggerate them. But all rests at last on that integrity which dwarfs talent, and can spare it. Sanity consists in not

being subdued by your means. Fancy prices are paid for position and for the culture of talent, but to the grand interests, superficial success is of no account. The man, — it is his attitude, — not feats, but forces, — not on set days and public occasions, but at all hours, and in repose alike as in energy, still formidable and not to be disposed of. The populace says, with Horne Tooke, "If you would be powerful, pretend to be powerful." I prefer to say, with the old prophet, "Seekest thou great things? seek them not:" [1] — or, what was said of a Spanish prince, "The more you took from him, the greater he looked." *Plus on lui ôte, plus il est grand.*

The secret of culture is to learn that a few great points steadily reappear, alike in the poverty of the obscurest farm and in the miscellany of metropolitan life, and that these few are alone to be regarded; — the escape from all false ties; courage to be what we are, and love of what is simple and beautiful; independence and cheerful relation, these are the essentials, — these, and the wish to serve, to add somewhat to the well-being of men.[2]

VIII

BEAUTY

Was never form and never face
So sweet to Seyd as only grace
Which did not slumber like a stone
But hovered gleaming and was gone.
Beauty chased he everywhere,
In flame, in storm, in clouds of air.
He smote the lake to feed his eye
With the beryl beam of the broken wave.
He flung in pebbles well to hear
The moment's music which they gave.
Oft pealed for him a lofty tone
From nodding pole and belting zone.
He heard a voice none else could hear
From centred and from errant sphere.
The quaking earth did quake in rhyme,
Seas ebbed and flowed in epic chime.
In dens of passion, and pits of woe,
He saw strong Eros struggling through,
To sun the dark and solve the curse,
And beam to the bounds of the universe.
While thus to love he gave his days
In loyal worship, scorning praise,
How spread their lures for him, in vain,
Thieving Ambition and paltering Gain!
He thought it happier to be dead,
To die for Beauty, than live for bread.

BEAUTY

THE spiral tendency of vegetation infects education also. Our books approach very slowly the things we most wish to know. What a parade we make of our science, and how far off and at arm's length it is from its objects! Our botany is all names, not powers: poets and romancers talk of herbs of grace and healing, but what does the botanist know of the virtues of his weeds?[1] The geologist lays bare the strata and can tell them all on his fingers; but does he know what effect passes into the man who builds his house in them? what effect on the race that inhabits a granite shelf? what on the inhabitants of marl and of alluvium?

We should go to the ornithologist with a new feeling if he could teach us what the social birds say when they sit in the autumn council, talking together in the trees. The want of sympathy makes his record a dull dictionary. His result is a dead bird. The bird is not in its ounces and inches, but in its relations to nature; and the skin or skeleton you show me is no more a heron than a heap of ashes or a bottle of gases into which his body has been

reduced, is Dante or Washington.[1] The naturalist is led *from* the road by the whole distance of his fancied advance. The boy had juster views when he gazed at the shells on the beach or the flowers in the meadow, unable to call them by their names, than the man in the pride of his nomenclature. Astrology interested us, for it tied man to the system. Instead of an isolated beggar, the farthest star felt him and he felt the star. However rash and however falsified by pretenders and traders in it, the hint was true and divine, the soul's avowal of its large relations, and that climate, century, remote natures as well as near, are part of its biography. Chemistry takes to pieces, but it does not construct. Alchemy, which sought to transmute one element into another, to prolong life, to arm with power, — that was in the right direction. All our science lacks a human side. The tenant is more than the house.[2] Bugs and stamens and spores, on which we lavish so many years, are not finalities; and man, when his powers unfold in order, will take nature along with him, and emit light into all her recesses. The human heart concerns us more than the poring into microscopes, and is larger than can be measured by the pompous figures of the astronomer.

We are just so frivolous and skeptical. Men hold themselves cheap and vile; and yet a man is a fagot of thunderbolts. All the elements pour through his system; he is the flood of the flood and fire of the fire; he feels the antipodes and the pole as drops of his blood; they are the extension of his personality. His duties are measured by that instrument he is; and a right and perfect man would be felt to the centre of the Copernican system.[1] 'T is curious that we only believe as deep as we live. We do not think heroes can exert any more awful power than that surface-play which amuses us. A deep man believes in miracles, waits for them, believes in magic, believes that the orator will decompose his adversary; believes that the evil eye can wither, that the heart's blessing can heal; that love can exalt talent; can overcome all odds.[2] From a great heart secret magnetisms flow incessantly to draw great events. But we prize very humble utilities, a prudent husband, a good son, a voter, a citizen, and deprecate any romance of character; and perhaps reckon only his money value, his intellect, his affection, — as a sort of bill of exchange easily convertible into fine chambers, pictures, music and wine.

The motive of science was the extension of man, on all sides, into nature, till his hands should touch the stars, his eyes see through the earth, his ears understand the language of beast and bird, and the sense of the wind; and, through his sympathy, heaven and earth should talk with him. But that is not our science. These geologies, chemistries, astronomies, seem to make wise, but they leave us where they found us. The invention is of use to the inventor, of questionable help to any other. The formulas of science are like the papers in your pocket-book, of no value to any but the owner. Science in England, in America, is jealous of theory, hates the name of love and moral purpose.[1] There 's a revenge for this inhumanity. What manner of man does science make? The boy is not attracted. He says, I do not wish to be such a kind of man as my professor is. The collector has dried all the plants in his herbal, but he has lost weight and humor.[2] He has got all snakes and lizards in his phials, but science has done for him also, and has put the man into a bottle. Our reliance on the physician is a kind of despair of ourselves. The clergy have bronchitis, which does not seem a certificate of spiritual health. Macready thought it came of

the *falsetto* of their voicing. An Indian prince, Tisso, one day riding in the forest, saw a herd of elk sporting. "See how happy," he said, "these browsing elks are! Why should not priests, lodged and fed comfortably in the temples, also amuse themselves?" Returning home, he imparted this reflection to the king. The king, on the next day, conferred the sovereignty on him, saying, "Prince, administer this empire for seven days; at the termination of that period I shall put thee to death." At the end of the seventh day the king inquired, "From what cause hast thou become so emaciated?" He answered, "From the horror of death." The monarch rejoined, "Live, my child, and be wise. Thou hast ceased to take recreation, saying to thyself, In seven days I shall be put to death. These priests in the temple incessantly meditate on death; how can they enter into healthful diversions?" But the men of science or the doctors or the clergy are not victims of their pursuits more than others.[1] The miller, the lawyer and the merchant dedicate themselves to their own details, and do not come out men of more force. Have they divination, grand aims, hospitality of soul and the equality to any event which we demand in man, or only the

reactions of the mill, of the wares, of the chicane?

No object really interests us but man, and in man only his superiorities; and though we are aware of a perfect law in nature, it has fascination for us only through its relation to him, or as it is rooted in the mind. At the birth of Winckelmann, more than a hundred years ago, side by side with this arid, departmental, *post mortem* science, rose an enthusiasm in the study of Beauty;[1] and perhaps some sparks from it may yet light a conflagration in the other. Knowledge of men, knowledge of manners, the power of form and our sensibility to personal influence never go out of fashion. These are facts of a science which we study without book whose teachers and subjects are always near us.

So inveterate is our habit of criticism that much of our knowledge in this direction belongs to the chapter of pathology. The crowd in the street oftener furnishes degradations than angels or redeemers, but they all prove the transparency. Every spirit makes its house, and we can give a shrewd guess from the house to the inhabitant. But not less does nature furnish us with every sign of grace and goodness.[2] The delicious faces of children, the beauty of school-

girls, "the sweet seriousness of sixteen," the lofty air of well-born, well-bred boys, the passionate histories in the looks and manners of youth and early manhood and the varied power in all that well-known company that escort us through life, — we know how these forms thrill, paralyze, provoke, inspire and enlarge us.[1]

Beauty is the form under which the intellect prefers to study the world. All privilege is that of beauty; for there are many beauties; as, of general nature, of the human face and form, of manners, of brain or method, moral beauty or beauty of the soul.

The ancients believed that a genius or demon took possession at birth of each mortal, to guide him; that these genii were sometimes seen as a flame of fire partly immersed in the bodies which they governed; on an evil man, resting on his head; in a good man, mixed with his substance. They thought the same genius, at the death of its ward, entered a new-born child, and they pretended to guess the pilot by the sailing of the ship. We recognize obscurely the same fact, though we give it our own names. We say that every man is entitled to be valued by his best moment. We measure our friends so. We know they have intervals of folly, whereof we take no

heed, but wait there appearings of the genius, which are sure and beautiful.[1] On the other side, everybody knows people who appear beridden, and who, with all degrees of ability, never impress us with the air of free agency. They know it too, and peep with their eyes to see if you detect their sad plight. We fancy, could we pronounce the solving word and disenchant them, the cloud would roll up, the little rider would be discovered and unseated, and they would regain their freedom. The remedy seems never to be far off, since the first step into thought lifts this mountain of necessity. Thought is the pent air-ball which can rive the planet, and the beauty which certain objects have for him is the friendly fire which expands the thought and acquaints the prisoner that liberty and power await him.

The question of Beauty takes us out of surfaces to thinking of the foundations of things. Goethe said, "The beautiful is a manifestation of secret laws of nature which, but for this appearance, had been forever concealed from us." And the working of this deep instinct makes all the excitement — much of it superficial and absurd enough — about works of art, which leads armies of vain travellers every year to Italy, Greece and Egypt. Every man values every acquisition

he makes in the science of beauty, above his possessions. The most useful man in the most useful world, so long as only commodity was served, would remain unsatisfied. But as fast as he sees beauty, life acquires a very high value.

I am warned by the ill fate of many philosophers not to attempt a definition of Beauty. I will rather enumerate a few of its qualities. We ascribe beauty to that which is simple; which has no superfluous parts; which exactly answers its end; which stands related to all things; which is the mean of many extremes.[1] It is the most enduring quality, and the most ascending quality. We say love is blind, and the figure of Cupid is drawn with a bandage round his eyes. Blind: yes, because he does not see what he does not like; but the sharpest-sighted hunter in the universe is Love, for finding what he seeks, and only that; and the mythologists[2] tell us that Vulcan was painted lame and Cupid blind, to call attention to the fact that one was all limbs, and the other all eyes. In the true mythology Love is an immortal child, and Beauty leads him as a guide: nor can we express a deeper sense than when we say, Beauty is the pilot of the young soul.

Beyond their sensuous delight, the forms and

colors of nature have a new charm for us in our perception that not one ornament was added for ornament, but each is a sign of some better health or more excellent action. Elegance of form in bird or beast, or in the human figure, marks some excellence of structure: or, beauty is only an invitation from what belongs to us. 'T is a law of botany that in plants the same virtues follow the same forms. It is a rule of largest application, true in a plant, true in a loaf of bread, that in the construction of any fabric or organism any real increase of fitness to its end is an increase of beauty.

The lesson taught by the study of Greek and of Gothic art, of antique and of Pre-Raphaelite painting, was worth all the research, — namely, that all beauty must be organic; that outside embellishment is deformity. It is the soundness of the bones that ultimates itself in a peach-bloom complexion; health of constitution that makes the sparkle and the power of the eye. 'T is the adjustment of the size and of the joining of the sockets of the skeleton that gives grace of outline and the finer grace of movement. The cat and the deer cannot move or sit inelegantly. The dancing-master can never teach a badly built man to walk well. The tint of the flower pro-

ceeds from its root, and the lustres of the sea-shell begin with its existence.[1] Hence our taste in building rejects paint, and all shifts, and shows the original grain of the wood : refuses pilasters and columns that support nothing, and allows the real supporters of the house honestly to show themselves. Every necessary or organic action pleases the beholder. A man leading a horse to water, a farmer sowing seed, the labors of hay-makers in the field, the carpenter building a ship, the smith at his forge, or whatever useful labor, is becoming to the wise eye.[2] But if it is done to be seen, it is mean. How beautiful are ships on the sea ! but ships in the theatre, — or ships kept for picturesque effect on Virginia Water by George IV., and men hired to stand in fitting costumes at a penny an hour ! What a difference in effect between a battalion of troops marching to action, and one of our independent companies on a holiday ! In the midst of a military show and a festal procession gay with banners, I saw a boy seize an old tin pan that lay rusting under a wall, and poising it on the top of a stick, he set it turning and made it describe the most elegant imaginable curves, and drew away attention from the decorated procession by this startling beauty.

Another text from the mythologists. The Greeks fabled that Venus was born of the foam of the sea. Nothing interests us which is stark or bounded, but only what streams with life, what is in act or endeavor to reach somewhat beyond. The pleasure a palace or a temple gives the eye is, that an order and method has been communicated to stones, so that they speak and geometrize, become tender or sublime with expression. Beauty is the moment of transition, as if the form were just ready to flow into other forms. Any fixedness, heaping or concentration on one feature, — a long nose, a sharp chin, a hump-back, — is the reverse of the flowing, and therefore deformed. Beautiful as is the symmetry of any form, if the form can move we seek a more excellent symmetry.[1] The interruption of equilibrium stimulates the eye to desire the restoration of symmetry, and to watch the steps through which it is attained. This is the charm of running water, sea waves, the flight of birds and the locomotion of animals. This is the theory of dancing, to recover continually in changes the lost equilibrium, not by abrupt and angular but by gradual and curving movements. I have been told by persons of experience in matters of taste that the fashions follow a law of grada-

tion, and are never arbitrary. The new mode is always only a step onward in the same direction as the last mode, and a cultivated eye is prepared for and predicts the new fashion. This fact suggests the reason of all mistakes and offence in our own modes. It is necessary in music, when you strike a discord, to let down the ear by an intermediate note or two to the accord again; and many a good experiment, born of good sense and destined to succeed, fails only because it is offensively sudden. I suppose the Parisian milliner who dresses the world from her imperious boudoir will know how to reconcile the Bloomer costume to the eye of mankind, and make it triumphant over Punch himself, by interposing the just gradations. I need not say how wide the same law ranges, and how much it can be hoped to effect. All that is a little harshly claimed by progressive parties may easily come to be conceded without question, if this rule be observed.[1] Thus the circumstances may be easily imagined in which woman may speak, vote, argue causes, legislate and drive a coach, and all the most naturally in the world, if only it come by degrees. To this streaming or flowing belongs the beauty that all circular movement has; as the circulation of waters, the circulation of the blood,

the periodical motion of planets, the annual wave of vegetation, the action and reaction of nature; and if we follow it out, this demand in our thought for an ever onward action is the argument for the immortality.

One more text from the mythologists is to the same purpose,—*Beauty rides on a lion.* Beauty rests on necessities. The line of beauty is the result of perfect economy.[1] The cell of the bee is built at that angle which gives the most strength with the least wax; the bone or the quill of the bird gives the most alar strength with the least weight. "It is the purgation of superfluities," said Michael Angelo. There is not a particle to spare in natural structures. There is a compelling reason in the uses of the plant for every novelty of color or form; and our art saves material by more skilful arrangement, and reaches beauty by taking every superfluous ounce that can be spared from a wall, and keeping all its strength in the poetry of columns. In rhetoric, this art of omission is a chief secret of power, and, in general, it is proof of high culture to say the greatest matters in the simplest way.[2]

Veracity first of all, and forever. *Rien de beau que le vrai.* In all design, art lies in making your object prominent, but there is a prior art

in choosing objects that are prominent. The fine arts have nothing casual, but spring from the instincts of the nations that created them.

Beauty is the quality which makes to endure. In a house that I know, I have noticed a block of spermaceti lying about closets and mantel-pieces, for twenty years together, simply because the tallow-man gave it the form of a rabbit; and I suppose it may continue to be lugged about unchanged for a century. Let an artist scrawl a few lines or figures on the back of a letter, and that scrap of paper is rescued from danger, is put in portfolio, is framed and glazed, and, in proportion to the beauty of the lines drawn, will be kept for centuries. Burns writes a copy of verses and sends them to a newspaper, and the human race take charge of them that they shall not perish.

As the flute is heard farther than the cart, see how surely a beautiful form strikes the fancy of men, and is copied and reproduced without end. How many copies are there of the Belvedere Apollo, the Venus, the Psyche, the Warwick Vase, the Parthenon and the Temple of Vesta?[1] These are objects of tenderness to all. In our cities an ugly building is soon removed and is never repeated, but any beautiful building is copied and improved upon, so that all masons

and carpenters work to repeat and preserve the agreeable forms, whilst the ugly ones die out.

The felicities of design in art or in works of nature are shadows or forerunners of that beauty which reaches its perfection in the human form. All men are its lovers. Wherever it goes it creates joy and hilarity, and everything is permitted to it. It reaches its height in woman. "To Eve," say the Mahometans, "God gave two thirds of all beauty." A beautiful woman is a practical poet, taming her savage mate, planting tenderness, hope and eloquence in all whom she approaches. Some favors of condition must go with it, since a certain serenity is essential, but we love its reproofs and superiorities.[1] Nature wishes that woman should attract man, yet she often cunningly moulds into her face a little sarcasm, which seems to say, 'Yes, I am willing to attract, but to attract a little better kind of man than any I yet behold.' French *mémoires* of the sixteenth century celebrate the name of Pauline de Viguier, a virtuous and accomplished maiden who so fired the enthusiasm of her contemporaries by her enchanting form, that the citizens of her native city of Toulouse obtained the aid of the civil authorities to compel her to appear pub-

licly on the balcony at least twice a week, and as often as she showed herself, the crowd was dangerous to life.' Not less in England in the last century was the fame of the Gunnings, of whom Elizabeth married the Duke of Hamilton, and Maria, the Earl of Coventry. Walpole says, "The concourse was so great, when the Duchess of Hamilton was presented at court, on Friday, that even the noble crowd in the drawing-room clambered on chairs and tables to look at her. There are mobs at their doors to see them get into their chairs, and people go early to get places at the theatres, when it is known they will be there." "Such crowds," he adds elsewhere, "flock to see the Duchess of Hamilton, that seven hundred people sat up all night, in and about an inn in Yorkshire, to see her get into her post-chaise next morning."

But why need we console ourselves with the fames of Helen of Argos, or Corinna, or Pauline of Toulouse, or the Duchess of Hamilton? We all know this magic very well, or can divine it. It does not hurt weak eyes to look into beautiful eyes never so long. Women stand related to beautiful nature around us, and the enamoured youth mixes their form with moon and stars, with woods and waters, and the

pomp of summer.[1] They heal us of awkwardness by their words and looks. We observe their intellectual influence on the most serious student. They refine and clear his mind; teach him to put a pleasing method into what is dry and difficult. We talk to them and wish to be listened to; we fear to fatigue them, and acquire a facility of expression which passes from conversation into habit of style.[2]

That Beauty is the normal state is shown by the perpetual effort of nature to attain it. Mirabeau had an ugly face on a handsome ground; and we see faces every day which have a good type but have been marred in the casting; a proof that we are all entitled to beauty, should have been beautiful if our ancestors had kept the laws, — as every lily and every rose is well. But our bodies do not fit us, but caricature and satirize us. Thus, short legs which constrain us to short, mincing steps are a kind of personal insult and contumely to the owner; and long stilts again put him at perpetual disadvantage, and force him to stoop to the general level of mankind. Martial ridicules a gentleman of his day whose countenance resembled the face of a swimmer seen under water. Saadi describes a schoolmaster "so ugly and crabbed

that a sight of him would derange the ecstasies of the orthodox." Faces are rarely true to any ideal type, but are a record in sculpture of a thousand anecdotes of whim and folly. Portrait painters say that most faces and forms are irregular and unsymmetrical; have one eye blue and one gray; the nose not straight, and one shoulder higher than another; the hair unequally distributed, etc. The man is physically as well as metaphysically a thing of shreds and patches, borrowed unequally from good and bad ancestors, and a misfit from the start.

A beautiful person among the Greeks was thought to betray by this sign some secret favor of the immortal gods; and we can pardon pride, when a woman possesses such a figure that wherever she stands, or moves, or leaves a shadow on the wall, or sits for a portrait to the artist, she confers a favor on the world.[1] And yet — it is not beauty that inspires the deepest passion. Beauty without grace is the hook without the bait. Beauty, without expression, tires. Abbé Ménage said of the President Le Bailleul that "he was fit for nothing but to sit for his portrait." A Greek epigram intimates that the force of love is not shown by the courting of beauty, but when the like desire is inflamed

for one who is ill-favored. And petulant old gentlemen, who have chanced to suffer some intolerable weariness from pretty people, or who have seen cut flowers to some profusion, or who see, after a world of pains have been successfully taken for the costume, how the least mistake in sentiment takes all the beauty out of your clothes, — affirm that the secret of ugliness consists not in irregularity, but in being uninteresting.[1]

We love any forms, however ugly, from which great qualities shine. If command, eloquence, art or invention exist in the most deformed person, all the accidents that usually displease, please and raise esteem and wonder higher. The great orator was an emaciated, insignificant person, but he was all brain. Cardinal De Retz says of De Bouillon, "With the physiognomy of an ox, he had the perspicacity of an eagle." It was said of Hooke, the friend of Newton, "He is the most, and promises the least, of any man in England." "Since I am so ugly," said Du Guesclin,[2] "it behooves that I be bold." Sir Philip Sidney, the darling of mankind, Ben Jonson tells us, "was no pleasant man in countenance, his face being spoiled with pimples, and of high blood, and long." Those who

have ruled human destinies like planets for thousands of years, were not handsome men. If a man can raise a small city to be a great kingdom, can make bread cheap, can irrigate deserts, can join oceans by canals, can subdue steam, can organize victory, can lead the opinions of mankind, can enlarge knowledge, — 'tis no matter whether his nose is parallel to his spine, as it ought to be, or whether he has a nose at all; whether his legs are straight, or whether his legs are amputated: his deformities will come to be reckoned ornamental and advantageous on the whole. This is the triumph of expression, degrading beauty, charming us with a power so fine and friendly and intoxicating that it makes admired persons insipid, and the thought of passing our lives with them insupportable.[1] There are faces so fluid with expression, so flushed and rippled by the play of thought, that we can hardly find what the mere features really are. When the delicious beauty of lineaments loses its power, it is because a more delicious beauty has appeared; that an interior and durable form has been disclosed.[2] Still, Beauty rides on her lion, as before. Still, "it was for beauty that the world was made." The lives of the Italian artists,

who established a despotism of genius amidst the dukes and kings and mobs of their stormy epoch, prove how loyal men in all times are to a finer brain, a finer method than their own. If a man can cut such a head on his stone gatepost as shall draw and keep a crowd about it all day, by its beauty, good nature, and inscrutable meaning; — if a man can build a plain cottage with such symmetry as to make all the fine palaces look cheap and vulgar; can take such advantages of nature that all her powers serve him; making use of geometry, instead of expense; tapping a mountain for his water-jet; causing the sun and moon to seem only the decorations of his estate; — this is still the legitimate dominion of beauty.[1]

The radiance of the human form, though sometimes astonishing, is only a burst of beauty for a few years or a few months at the perfection of youth, and in most, rapidly declines. But we remain lovers of it, only transferring our interest to interior excellence. And it is not only admirable in singular and salient talents, but also in the world of manners.

But the sovereign attribute remains to be noted. Things are pretty, graceful, rich, elegant, handsome, but, until they speak to the imagination,

not yet beautiful. This is the reason why beauty is still escaping out of all analysis. It is not yet possessed, it cannot be handled. Proclus says, "It swims on the light of forms." It is properly not in the form, but in the mind. It instantly deserts possession, and flies to an object in the horizon.[1] If I could put my hand on the North Star, would it be as beautiful? The sea is lovely, but when we bathe in it the beauty forsakes all the near water. For the imagination and senses cannot be gratified at the same time. Wordsworth rightly speaks of "a light that never was on sea or land," meaning that it was supplied by the observer; and the Welsh bard warns his countrywomen, that

"Half of their charms with Cadwallon shall die."[2]

The new virtue which constitutes a thing beautiful is a certain cosmical quality, or a power to suggest relation to the whole world, and so lift the object out of a pitiful individuality. Every natural feature — sea, sky, rainbow, flowers, musical tone — has in it somewhat which is not private but universal, speaks of that central benefit which is the soul of nature, and thereby is beautiful.[3] And in chosen men and women I find somewhat in form, speech and manners,

which is not of their person and family, but of a humane, catholic and spiritual character, and we love them as the sky. They have a largeness of suggestion, and their face and manners carry a certain grandeur, like time and justice.[1]

The feat of the imagination is in showing the convertibility of every thing into every other thing. Facts which had never before left their stark common sense suddenly figure as Eleusinian mysteries. My boots and chair and candlestick are fairies in disguise, meteors and constellations. All the facts in nature are nouns of the intellect, and make the grammar of the eternal language. Every word has a double, treble or centuple use and meaning. What! has my stove and pepper-pot a false bottom? I cry you mercy, good shoe-box! I did not know you were a jewel-case. Chaff and dust begin to sparkle, and are clothed about with immortality.[2] And there is a joy in perceiving the representative or symbolic character of a fact, which no bare fact or event can ever give. There are no days in life so memorable as those which vibrated to some stroke of the imagination.

The poets are quite right in decking their mistresses with the spoils of the landscape, flower-gardens, gems, rainbows, flushes of morning and

stars of night, since all beauty points at identity; and whatsoever thing does not express to me the sea and sky, day and night, is somewhat forbidden and wrong. Into every beautiful object there enters somewhat immeasurable and divine, and just as much into form bounded by outlines, like mountains on the horizon, as into tones of music or depths of space. Polarized light showed the secret architecture of bodies; and when the *second-sight* of the mind is opened, now one color or form or gesture, and now another, has a pungency, as if a more interior ray had been emitted, disclosing its deep holdings in the frame of things.

The laws of this translation we do not know, or why one feature or gesture enchants, why one word or syllable intoxicates; but the fact is familiar that the fine touch of the eye, or a grace of manners, or a phrase of poetry, plants wings at our shoulders; as if the Divinity, in his approaches, lifts away mountains of obstruction, and deigns to draw a truer line, which the mind knows and owns. This is that haughty force of beauty, "*vis superba formæ*," which the poets praise, — under calm and precise outline the immeasurable and divine; Beauty hiding all wisdom and power in its calm sky.[1]

All high beauty has a moral element in it, and I find the antique sculpture as ethical as Marcus Antoninus; and the beauty ever in proportion to the depth of thought. Gross and obscure natures, however decorated, seem impure shambles; but character gives splendor to youth and awe to wrinkled skin and gray hairs. An adorer of truth we cannot choose but obey, and the woman who has shared with us the moral sentiment, — her locks must appear to us sublime. Thus there is a climbing scale of culture, from the first agreeable sensation which a sparkling gem or a scarlet stain affords the eye, up through fair outlines and details of the landscape, features of the human face and form, signs and tokens of thought and character in manners, up to the ineffable mysteries of the intellect. Wherever we begin, thither our steps tend: an ascent from the joy of a horse in his trappings, up to the perception of Newton that the globe on which we ride is only a larger apple falling from a larger tree; up to the perception of Plato that globe and universe are rude and early expressions of an all-dissolving Unity, — the first stair on the scale to the temple of the Mind.

IX

ILLUSIONS

Flow, flow the waves hated,
Accursed, adored,
The waves of mutation:
No anchorage is.
Sleep is not, death is not;
Who seem to die live.
House you were born in,
Friends of your spring-time,
Old man and young maid,
Day's toil and its guerdon,
They are all vanishing,
Fleeing to fables,
Cannot be moored.
See the stars through them,
Through treacherous marbles.
Know, the stars yonder,
The stars everlasting,
Are fugitive also,
And emulate, vaulted,
The lambent heat-lightning,
And fire-fly's flight.

When thou dost return
On the wave's circulation,
Beholding the shimmer,
The wild dissipation,

And, out of endeavor
To change and to flow,
The gas become solid,
And phantoms and nothings
Return to be things,
And endless imbroglio
Is law and the world, —
Then first shalt thou know,
That in the wild turmoil,
Horsed on the Proteus,
Thou ridest to power,
And to endurance.

ILLUSIONS

SOME years ago, in company with an agreeable party, I spent a long summer day in exploring the Mammoth Cave in Kentucky. We traversed, through spacious galleries affording a solid masonry foundation for the town and county overhead, the six or eight black miles from the mouth of the cavern to the innermost recess which tourists visit, — a niche or grotto made of one seamless stalactite, and called, I believe, Serena's Bower. I lost the light of one day. I saw high domes and bottomless pits; heard the voice of unseen waterfalls; paddled three quarters of a mile in the deep Echo River, whose waters are peopled with the blind fish; crossed the streams "Lethe" and "Styx;" plied with music and guns the echoes in these alarming galleries; saw every form of stalagmite and stalactite in the sculptured and fretted chambers; — icicle, orange-flower, acanthus, grapes and snowball. We shot Bengal lights into the vaults and groins of the sparry cathedrals and examined all the masterpieces which the four combined engineers, water, limestone, gravitation and time, could make in the dark.

The mysteries and scenery of the cave had the same dignity that belongs to all natural objects, and which shames the fine things to which we foppishly compare them. I remarked especially the mimetic habit with which nature, on new instruments, hums her old tunes, making night to mimic day, and chemistry to ape vegetation. But I then took notice and still chiefly remember that the best thing which the cave had to offer was an illusion.[1] On arriving at what is called the "Star-Chamber," our lamps were taken from us by the guide and extinguished or put aside, and, on looking upwards, I saw or seemed to see the night heaven thick with stars glimmering more or less brightly over our heads, and even what seemed a comet flaming among them. All the party were touched with astonishment and pleasure. Our musical friends sung with much feeling a pretty song, "The stars are in the quiet sky," etc., and I sat down on the rocky floor to enjoy the serene picture. Some crystal specks in the black ceiling high overhead, reflecting the light of a half-hid lamp, yielded this magnificent effect.

I own I did not like the cave so well for eking out its sublimities with this theatrical trick. But I have had many experiences like it,

before and since; and we must be content to be pleased without too curiously analyzing the occasions. Our conversation with nature is not just what it seems. The cloud-rack, the sunrise and sunset glories, rainbows and Northern Lights are not quite so spheral as our childhood thought them, and the part our organization plays in them is too large. The senses interfere everywhere and mix their own structure with all they report of. Once we fancied the earth a plane, and stationary. In admiring the sunset we do not yet deduct the rounding, coördinating, pictorial powers of the eye.[1]

The same interference from our organization creates the most of our pleasure and pain. Our first mistake is the belief that the circumstance gives the joy which we give to the circumstance. Life is an ecstasy. Life is sweet as nitrous oxide; and the fisherman dripping all day over a cold pond, the switchman at the railway intersection, the farmer in the field, the negro in the rice-swamp, the fop in the street, the hunter in the woods, the barrister with the jury, the belle at the ball, all ascribe a certain pleasure to their employment, which they themselves give it. Health and appetite impart the sweetness to sugar, bread and meat. We fancy that

our civilization has got on far, but we still come back to our primers.

We live by our imaginations, by our admirations, by our sentiments. The child walks amid heaps of illusions, which he does not like to have disturbed.[1] The boy, how sweet to him is his fancy! how dear the story of barons and battles! What a hero he is, whilst he feeds on his heroes! What a debt is his to imaginative books! He has no better friend or influence than Scott, Shakspeare, Plutarch and Homer.[2] The man lives to other objects, but who dare affirm that they are more real? Even the prose of the streets is full of refractions. In the life of the dreariest alderman, fancy enters into all details and colors them with rosy hue. He imitates the air and actions of people whom he admires, and is raised in his own eyes. He pays a debt quicker to a rich man than to a poor man. He wishes the bow and compliment of some leader in the state or in society; weighs what he says; perhaps he never comes nearer to him for that, but dies at last better contented for this amusement of his eyes and his fancy.

The world rolls, the din of life is never hushed. In London, in Paris, in Boston, in San Francisco, the carnival, the masquerade is

at its height. Nobody drops his domino. The unities, the fictions of the piece it would be an impertinence to break. The chapter of fascinations is very long. Great is paint; nay, God is the painter; and we rightly accuse the critic who destroys too many illusions. Society does not love its unmaskers. It was wittily if somewhat bitterly said by D'Alembert,[1] "*qu'un état de vapeur était un état très fâcheux, parcequ'il nous faisait voir les choses comme elles sont.*" I find men victims of illusion in all parts of life. Children, youths, adults and old men, all are led by one bawble or another. Yoganidra, the goddess of illusion, Proteus, or Momus, or Gylfi's Mocking,[2] — for the Power has many names, — is stronger than the Titans, stronger than Apollo. Few have overheard the gods or surprised their secret. Life is a succession of lessons which must be lived to be understood. All is riddle, and the key to a riddle is another riddle.[3] There are as many pillows of illusion as flakes in a snow-storm. We wake from one dream into another dream. The toys to be sure are various, and are graduated in refinement to the quality of the dupe. The intellectual man requires a fine bait; the sots are easily amused. But everybody is drugged with his own frenzy,

and the pageant marches at all hours, with music and banner and badge.

Amid the joyous troop who give in to the charivari, comes now and then a sad-eyed boy whose eyes lack the requisite refractions to clothe the show in due glory, and who is afflicted with a tendency to trace home the glittering miscellany of fruits and flowers to one root.[1] Science is a search after identity, and the scientific whim is lurking in all corners. At the State Fair a friend of mine complained that all the varieties of fancy pears in our orchards seem to have been selected by somebody who had a whim for a particular kind of pear, and only cultivated such as had that perfume; they were all alike. And I remember the quarrel of another youth with the confectioners, that when he racked his wit to choose the best comfits in the shops, in all the endless varieties of sweetmeat he could find only three flavors, or two.[2] What then? Pears and cakes are good for something; and because you unluckily have an eye or nose too keen, why need you spoil the comfort which the rest of us find in them? I knew a humorist who in a good deal of rattle had a grain or two of sense. He shocked the company by maintaining that the attributes of God were two, — power and risibility, and that it

was the duty of every pious man to keep up the comedy. And I have known gentlemen of great stake in the community, but whose sympathies were cold,—presidents of colleges and governors and senators,— who held themselves bound to sign every temperance pledge, and act with Bible societies and missions and peace-makers, and cry *Hist-a-boy!* to every good dog. We must not carry comity too far, but we all have kind impulses in this direction.[1] When the boys come into my yard for leave to gather horse-chestnuts, I own I enter into nature's game, and affect to grant the permission reluctantly, fearing that any moment they will find out the imposture of that showy chaff.[2] But this tenderness is quite unnecessary; the enchantments are laid on very thick. Their young life is thatched with them. Bare and grim to tears is the lot of the children in the hovel I saw yesterday; yet not the less they hung it round with frippery romance, like the children of the happiest fortune, and talked of "the dear cottage where so many joyful hours had flown." Well, this thatching of hovels is the custom of the country. Women, more than all, are the element and kingdom of illusion. Being fascinated, they fascinate.[3] They see through Claude-Lorraines. And how dare any one, if he

could, pluck away the *coulisses*, stage effects and ceremonies, by which they live? Too pathetic, too pitiable, is the region of affection, and its atmosphere always liable to *mirage*.

We are not very much to blame for our bad marriages. We live amid hallucinations; and this especial trap is laid to trip up our feet with, and all are tripped up first or last. But the mighty Mother who had been so sly with us, as if she felt that she owed us some indemnity, insinuates into the Pandora-box of marriage some deep and serious benefits and some great joys. We find a delight in the beauty and happiness of children that makes the heart too big for the body. In the worst-assorted connections there is ever some mixture of true marriage. Teague and his jade get some just relations of mutual respect, kindly observation, and fostering of each other; learn something, and would carry themselves wiselier if they were now to begin.

'T is fine for us to point at one or another fine madman, as if there were any exempts. The scholar in his library is none. I, who have all my life heard any number of orations and debates, read poems and miscellaneous books, conversed with many geniuses, am still the victim of any new page; and if Marmaduke, or Hugh, or

Moosehead, or any other, invent a new style or mythology, I fancy that the world will be all brave and right if dressed in these colors, which I had not thought of. Then at once I will daub with this new paint; but it will not stick. 'T is like the cement which the peddler sells at the door; he makes broken crockery hold with it, but you can never buy of him a bit of the cement which will make it hold when he is gone.

Men who make themselves felt in the world avail themselves of a certain fate in their constitution which they know how to use. But they never deeply interest us unless they lift a corner of the curtain, or betray, never so slightly, their penetration of what is behind it. 'T is the charm of practical men that outside of their practicality are a certain poetry and play, as if they led the good horse Power by the bridle, and preferred to walk, though they can ride so fiercely. Bonaparte is intellectual, as well as Cæsar; and the best soldiers, sea-captains and railway men have a gentleness when off duty, a good-natured admission that there are illusions, and who shall say that he is not their sport? [1] We stigmatize the cast-iron fellows who cannot so detach themselves, as "dragon-ridden," "thunder-stricken," and fools of fate, with whatever powers endowed.

Since our tuition is through emblems and indirections, it is well to know that there is method in it, a fixed scale and rank above rank in the phantasms.[1] We begin low with coarse masks and rise to the most subtle and beautiful. The red men told Columbus "they had an herb which took away fatigue;" but he found the illusion of "arriving from the east at the Indies" more composing to his lofty spirit than any tobacco. Is not our faith in the impenetrability of matter more sedative than narcotics? You play with jackstraws, balls, bowls, horse and gun, estates and politics; but there are finer games before you. Is not time a pretty toy? Life will show you masks that are worth all your carnivals. Yonder mountain must migrate into your mind. The fine star-dust and nebulous blur in Orion, "the portentous year of Mizar and Alcor," must come down and be dealt with in your household thought.[2] What if you shall come to discern that the play and playground of all this pompous history are radiations from yourself, and that the sun borrows his beams? What terrible questions we are learning to ask! The former men believed in magic, by which temples, cities and men were swallowed up, and all trace of them gone. We are coming on the secret of a magic

which sweeps out of men's minds all vestige of theism and beliefs which they and their fathers held and were framed upon.

There are deceptions of the senses, deceptions of the passions, and the structural, beneficent illusions of sentiment and of the intellect. There is the illusion of love, which attributes to the beloved person all which that person shares with his or her family, sex, age or condition, nay, with the human mind itself. 'T is these which the lover loves, and Anna Matilda gets the credit of them.[1] As if one shut up always in a tower, with one window through which the face of heaven and earth could be seen, should fancy that all the marvels he beheld belonged to that window. There is the illusion of time, which is very deep; who has disposed of it? — or come to the conviction that what seems the *succession* of thought is only the distribution of wholes into causal series?[2] The intellect sees that every atom carries the whole of nature; that the mind opens to omnipotence; that, in the endless striving and ascents, the metamorphosis is entire, so that the soul doth not know itself in its own act when that act is perfected. There is illusion that shall deceive even the elect. There is illusion that shall deceive even the performer

of the miracle. Though he make his body, he denies that he makes it. Though the world exist from thought, thought is daunted in presence of the world.[1] One after the other we accept the mental laws, still resisting those which follow, which however must be accepted. But all our concessions only compel us to new profusion. And what avails it that science has come to treat space and time as simply forms of thought, and the material world as hypothetical, and withal our pretension of *property* and even of self-hood are fading with the rest,[2] if, at last, even our thoughts are not finalities, but the incessant flowing and ascension reach these also, and each thought which yesterday was a finality, to-day is yielding to a larger generalization?

With such volatile elements to work in, 't is no wonder if our estimates are loose and floating. We must work and affirm, but we have no guess of the value of what we say or do. The cloud is now as big as your hand, and now it covers a county. That story of Thor, who was set to drain the drinking-horn in Asgard and to wrestle with the old woman and to run with the runner Lok, and presently found that he had been drinking up the sea, and wrestling with Time, and racing with Thought, — describes us,

who are contending, amid these seeming trifles, with the supreme energies of nature. We fancy we have fallen into bad company and squalid condition, low debts, shoe-bills, broken glass to pay for, pots to buy, butcher's meat, sugar, milk and coal. 'Set me some great task, ye gods! and I will show my spirit.' 'Not so,' says the good Heaven; 'plod and plough, vamp your old coats and hats, weave a shoestring; great affairs and the best wine by and by.' Well, 't is all phantasm; and if we weave a yard of tape in all humility and as well as we can, long hereafter we shall see it was no cotton tape at all but some galaxy which we braided, and that the threads were Time and Nature.

We cannot write the order of the variable winds. How can we penetrate the law of our shifting moods and susceptibility? Yet they differ as all and nothing. Instead of the firmament of yesterday, which our eyes require, it is to-day an egg-shell which coops us in; we cannot even see what or where our stars of destiny are. From day to day the capital facts of human life are hidden from our eyes. Suddenly the mist rolls up and reveals them, and we think how much good time is gone that might have been saved had any hint of these things been shown.

A sudden rise in the road shows us the system of mountains, and all the summits, which have been just as near us all the year, but quite out of mind.[1] But these alternations are not without their order, and we are parties to our various fortune. If life seem a succession of dreams, yet poetic justice is done in dreams also. The visions of good men are good; it is the undisciplined will that is whipped with bad thoughts and bad fortunes.[2] When we break the laws, we lose our hold on the central reality. Like sick men in hospitals, we change only from bed to bed, from one folly to another; and it cannot signify much what becomes of such castaways, wailing, stupid, comatose creatures, lifted from bed to bed, from the nothing of life to the nothing of death.

In this kingdom of illusions we grope eagerly for stays and foundations. There is none but a strict and faithful dealing at home and a severe barring out of all duplicity or illusion there. Whatever games are played with us, we must play no games with ourselves, but deal in our privacy with the last honesty and truth.[3] I look upon the simple and childish virtues of veracity and honesty as the root of all that is sublime in character. Speak as you think, be what you are,

pay your debts of all kinds. I prefer to be owned as sound and solvent, and my word as good as my bond, and to be what cannot be skipped, or dissipated, or undermined, to all the *éclat* in the universe. This reality is the foundation of friendship, religion, poetry and art. At the top or at the bottom of all illusions, I set the cheat which still leads us to work and live for appearances; in spite of our conviction, in all sane hours, that it is what we really are that avails with friends, with strangers, and with fate or fortune.

One would think from the talk of men that riches and poverty were a great matter; and our civilization mainly respects it. But the Indians say that they do not think the white man, with his brow of care, always toiling, afraid of heat and cold, and keeping within doors, has any advantage of them. The permanent interest of every man is never to be in a false position, but to have the weight of nature to back him in all that he does. Riches and poverty are a thick or thin costume; and our life — the life of all of us — identical. For we transcend the circumstance continually and taste the real quality of existence; as in our employments, which only differ in the manifestations but express the same

laws; or in our thoughts, which wear no silks and taste no ice-creams. We see God face to face every hour, and know the savor of nature.

The early Greek philosophers Heraclitus and Xenophanes measured their force on this problem of identity. Diogenes of Apollonia said that unless the atoms were made of one stuff, they could never blend and act with one another.[1] But the Hindoos, in their sacred writings, express the liveliest feeling, both of the essential identity and of that illusion which they conceive variety to be. "The notions, '*I am*,' and '*This is mine*,' which influence mankind, are but delusions of the mother of the world. Dispel, O Lord of all creatures! the conceit of knowledge which proceeds from ignorance."[2] And the beatitude of man they hold to lie in being freed from fascination.

The intellect is stimulated by the statement of truth in a trope, and the will by clothing the laws of life in illusions. But the unities of Truth and of Right are not broken by the disguise. There need never be any confusion in these. In a crowded life of many parts and performers, on a stage of nations, or in the obscurest hamlet in Maine or California, the same elements offer the same choices to each new

comer, and, according to his election, he fixes his fortune in absolute Nature.[1] It would be hard to put more mental and moral philosophy than the Persians have thrown into a sentence, —

> "Fooled thou must be, though wisest of the wise:
> Then be the fool of virtue, not of vice."

There is no chance and no anarchy in the universe. All is system and gradation. Every god is there sitting in his sphere. The young mortal enters the hall of the firmament; there is he alone with them alone, they pouring on him benedictions and gifts, and beckoning him up to their thrones. On the instant, and incessantly, fall snow-storms of illusions. He fancies himself in a vast crowd which sways this way and that and whose movement and doings he must obey: he fancies himself poor, orphaned, insignificant. The mad crowd drives hither and thither, now furiously commanding this thing to be done, now that. What is he that he should resist their will, and think or act for himself? Every moment new changes and new showers of deceptions to baffle and distract him. And when, by and by, for an instant, the air clears and the cloud lifts a little, there are the gods still sitting around him on their thrones, — they alone with him alone.[2]

NOTES

NOTES

THE CONDUCT OF LIFE

THE opening pages of the new journal after Mr. Emerson reached his home, in the summer of 1848, after nine months' stay in England, seem to reflect the sense of joyful relief he found in his country, the growing, uncommitted and unbound, — even half-tamed America. In spite of hospitality and kind reception, he had found the brave and truth-speaking English not as open as his countrymen to ideas, to inspiration. He had written, "Alas! the halls of England are musty; the land is full of coal-smoke and carpet-smell: not a breath of mountain air dilates the languishing lungs. . . . English and Europeans are girded with an iron belt of condition." So, on the clean fly-leaf of the new journal he wrote two fragments of verse for omens: the first from the noble poem "Inspiration" of Henry Thoreau, who, like a younger brother, had manned the wall of his castle during his absence: —

> "I hearing get, who had but ears,
> And sight, who had but eyes before,
> I moments live, who lived but years,
> And truth discern, who knew but learning's lore."

Below these lines he wrote the verses of Horace: —

> "Hunc solem et stellas et decedentia certis
> Tempora momentis, sunt qui formidine nulla
> Imbuti spectent."
>
> (*Epistolæ*, I. 6. 3, 4.)

I think that he was pleased by the possibility of construing these words, taken by themselves, in opposite significance,

oracle-like; either in obvious praise of the constant man whom nature cannot alarm, or in dispraise of the hopeless spirit destitute of wonder and awe.

He has now, in lecturing, his own people to deal with, not "persons of quality," or English men of letters, and so in one of the early pages is written the story of Edmund Kean's remark when they told him that "the boxes applauded": "The boxes! a fig for the boxes! I tell you *the Pit rose to me.*"

Cheered by the sight of the spreading, thriving States with their hopeful vigor, and promise to all poor and oppressed European peoples, he wrote: "America is England seen under a magnifying glass. There can be no famine, no want that can't be supplied, no danger from any excess of European importation of art or learning into a country of such excessive native strength, such immense digestive power. We read without pain what the English say to the advantage of England, for are we not the heir? 'Percy is but the factor, good my lord.' And really what amount of petulant English criticism in journals and pamphlets can offset the eulogy of the swarming annual emigration from the British Isles into the United States?"

Once more at the town-meeting, the evolution of which in early New England, and its importance, he had shown in his Historical Address at Concord in 1835, he was pleased to see how well the Concord farmers, tradesmen and few professional men managed their affairs. "The American town is the unit of the Republic, as the leaf is of botany, or one vertebra is of the skeleton." He had full faith in the American idea, and wrote: "I wish to cast out the passion for Europe by the passion for America."

But the impatience, whether in letters or in arts, the make shifts and superficiality disturbed him.

"Our people do not get ripened, but, like peaches and grapes of this season, want a fortnight more of sun, and remain crude. In denser-peopled countries more caloric is generated." Then the question occurred, "Does great territory make men diminutive?" "The providing means of living now absorbs them, to the exclusion of the ends. Nothing but the brandy of politics will wake them from brute life. No song of any Muse will they hear. But the adult education must be urged. The education shall not stop with youth, but shall be as vigorously continued into maturity. Proctors we must have to drive the old fellows to school. The Commonwealth shall set its Horace Manns on applying the searching culture suggested in the *Republic* to adults, and so keep them up."

The idealists of the previous decade seemed to have but faintly leavened the lump, for "Anglo-Saxondom" was in the air, had won from Mexico a vast area of old Spanish territory between the Gulf and the Pacific, and was casting its audacious eyes upon Cuba and the Isthmus.

"Our country, right or wrong," was becoming a watchword which found supporters in the North. This "extending the area of Freedom" was serving the purpose of extending that of slavery for the black man, and of political power for his master. Against the strong and masterful men who were winning point after point in Congress for their political supremacy and its unhallowed institution, the Northern men of conscience counted on Daniel Webster and Charles Sumner as their champions of Freedom. In 1850, Webster, the idol of New England, startled his people by deliberately advising them to "conquer their prejudices" and support the Fugitive-Slave Bill. A few years later, after the passage of the Kansas-Nebraska Bill, their incorruptible Sumner, still fighting against

the aggressions of slavery, was struck down in his seat and long disabled by a member of Congress from South Carolina. The outrages of the Border Ruffians in Kansas, countenanced to a great degree by the administration at Washington, startled the North.

Mr. Emerson had come home with love for his country and faith in her. But each succeeding year brought a new disgrace to that Republic which should guide mankind. Slavery, which, when he wrote the "Ode Inscribed to W. H. Channing," had seemed an evil, but remote and local, now lay like a weight upon him when he woke in the morning, — any day the law of his country might require of him, not only to deny a refuge or a couch to the hunted slave, but himself to join in the hunt. The reception of this law by the country, he said, "showed that our prosperity had hurt us, that we could not be shocked by crime, . . . that the old religion and the sense of right had faded and gone out: that, while we reckoned ourselves a highly cultivated nation, our bellies had run away with our brains, and the principles of culture and progress did not exist."[1] This was an outcry of shame and dismay, but he never despaired of the Republic, and at the important moments he failed not to speak with all the fire and eloquence that was in him against the blot of shame that lay upon his country. He went to the anti-slavery meetings in Boston and New York, and constantly to those held in his own village. Out of means at that time straitened, he gave most liberally in help of the Free-State cause in Kansas. John Brown was his guest on at least one of the occasions of his visiting Concord. One of the most interesting of Mr. Emerson's manuscript books is that which is called *Liberty*, in which he gathered, with wide research, opinions of eminent

[1] "The Fugitive-Slave Law," 1855, *Miscellanies*.

jurists, sayings of statesmen and patriots, and anecdotes, all relating to the history of Liberty, on which he seems to have contemplated writing a paper. In the year in which *The Conduct of Life* was published, at last the awakened conscience of the country chose Lincoln as President. But in the darkest days before this dawn Emerson wrote: —

Journal, 1857. "The politics of Massachusetts are cowardly. O for a Roman breath, and the courage that advances and dictates! When we get an advantage, as in Congress the other day, it is because our adversary has made a fault, and not that we have made a thrust. Why do we not say, We are abolitionists of the most absolute abolition, as every man that is a man must be? Only the Hottentots, only the barbarous or semi-barbarous societies are not. We do not try to alter your laws in Alabama, nor yours in Japan, or the Feejee Islands; but we do not admit them or permit a trace of them here. Nor shall we suffer you to carry your Thuggism north, south, east or west into a single rod of territory which we control. We intend to set and keep a *cordon sanitaire* all around the infected district, and by no means suffer the pestilence to spread."

"It is impossible to be a gentleman, and not be an abolitionist. For a gentle man is one who is fulfilled with all nobleness and imparts it; is the natural defender and raiser of the weak and oppressed; like the Cid."

Throughout that struggle Mr. Emerson was mindful of the value of calmness, and the power of the great laws, "*if not polemically stated.*" Such were the times in which he not only prepared for the press the collection *Nature, Addresses and Lectures* and his *Representative Men*, both written before, and finished *English Traits*, but was reading lectures near home and far abroad in the new States. He gave not only the observations and thoughts on England and France, but also

new lectures on the "Conduct of Life," which, thus tested, and refined thereafter, were gathered in this volume. Much of the matter in them was of earlier date, for the course of six lectures by that name were first delivered in Pittsburg, Pennsylvania, in March, 1851, and later given in Boston, and far and wide in lyceums. These trips in the dead of winter, extending yearly into the raw country not far behind the advancing western frontier, on half-built railroads, or canal-boats and untrustworthy steamboats, when ice permitted (he thrice crossed the Mississippi on foot, and once among the grinding ice-cakes in a rowboat), involving long drives over prairie to make connections for lectures almost every night, and the harboring in rudest taverns — were borne for about twenty years with cheerful courage. In Mr. Cabot's memoir may be found some fragments of these rude experiences as told in Mr. Emerson's letters.

Mr. Emerson slighted the discomforts and suffering, only alluding to them briefly and humorously, pardoned the squalor, and admired the courage and vigor and keen wits of the people; indeed, in a sense, sat at their feet as a learner, while he taught them the significance of their lives in simple but high speech, with anecdotes, which, if nothing else, might stick by them and act as a ferment. Valuing for what it was worth the great material achievement of his countrymen, he wrote in his journal at a little later period: "Machinery is good, but mother-wit is better. Telegraph, steam, and balloon and newspapers are like spectacles on the nose of age, but we will give them all gladly to have back again our young eyes."

He must recall their morning dreams to young Americans, dazzled by the shining gold of California or distracted by the manifold projects of developing their vast country.

Beside the important events and the crisis in American poli-

tics, in the twelve years between the time of Mr. Emerson's return from England and the publication of *The Conduct of Life*, the following events had happened in his life: —

In 1849, the formation of the "Town and Country Club" in Boston, not of long duration. In March, 1850, the sad shipwreck, within sight of her native shores, of his friend Margaret Fuller, now the Countess d' Ossoli, with her husband and infant child. Mr. Emerson, with two other friends, William Henry Channing and James Freeman Clarke, wrote her memoir. In May, 1852, the Hungarian patriot, Louis Kossuth, was received and spoke in Concord, Mr. Emerson introducing him. In the last months of the following year the loved and honored mother of Mr. Emerson died in his house. In the spring of 1857 he was present at a small meeting of friends to which *The Atlantic Monthly* owed its origin, under the editorship of Lowell. The Saturday Club originated about the same time, giving Mr. Emerson an opportunity he highly prized of meeting once a month his friends and many of the best citizens of the Republic. In August of the next year he passed the happy fortnight, which he has celebrated in his verse, in the primeval forest of the Adirondac Mountains, with Agassiz, Lowell, Jeffries Wyman, William J. Stillman, Judge Hoar, John Holmes and others of his friends. On the 25th of January, 1859, at the centennial anniversary of the birth of Robert Burns, he made a short address which seems to have been one of the most effective speeches that he ever made, long remembered by those who heard it; and on the 2d of December, at the hour of the execution of John Brown, Mr. Emerson was among those who spoke to the small number of people who gathered in the Concord Town Hall to show respect to the heroic efforts of the old hero on behalf of the bondsmen.

The Conduct of Life was well received, yet not without protest, and sold rapidly. Mr. George W. Cooke in his *Life of Emerson*[1] mentions that a writer in *The New Englander* criticised "the utter shallowness and flippancy of the judgments Emerson expresses concerning Christianity." The London *Saturday Review* thus commented: "That an American audience likes to hear the dreariest of all dreary platitudes when they are strung together in what is called an oration is a fact attested by credible proof, and must be believed, like any other strange circumstance that rests on that authority. That, being in that state of mind, mystical language should please them is what experience would suggest, if, indeed, experience applies to people who like orations. It is inconceivable that Mr. Emerson should have any claims to any higher reputation than this."

But his writing still seemed to give pleasure to his friend in England, for Carlyle wrote of *The Conduct of Life* in January, 1861:—

. . . "I read it a great while ago, . . . with a satisfaction given me by the Books of no other living mortal. I predicted to your English Bookseller a great sale even, reckoning it the best of all your Books. . . . You have grown older, more pungent, piercing: — I never read from you before such lightning-gleams of meaning as are to be found here. The finale of all, that of 'Illusions' falling on us like snow-showers, but again of 'the gods sitting steadfast on their thrones' all the while, — what a *Fiat Lux* is there, into the deeps of a philosophy, which the vulgar has not, which hardly three men living *have*, yet dreamt of! *Well done*, I say; and so let that matter rest."

[1] *Ralph Waldo Emerson, his Life, Writings and Philosophy.* Boston: J. R. Osgood & Co., 1881.

FATE

Although the course on the "Conduct of Life" was read in 1851, the following passage from a letter to Carlyle, two years later, shows that Mr. Emerson was still working on "Fate."

CONCORD, 19 APRIL, 1853.

. . . What had I, dear wise man, to tell you? What, but that life was still tolerable; still absurdly sweet; still promising, promising, to credulous idleness; — but step of mine taken in a true direction, or clear solution of any the least secret, — none whatever. I scribble always a little, — much less than formerly, — and I did within a year or eighteen months write a chapter on Fate, which — if we all live long enough, that is, you, and I, and the chapter — I hope to send you in fair print. Comfort yourself — as you will — you will survive the reading, and will be a sure proof that the nut is not cracked. For when we find out what Fate is, I suppose, the Sphinx and we are done for; and Sphinx, Œdipus, and world ought, by good rights, to roll down the steep into the sea. . . .

Page 1, note 1. A fuller form of the motto, without the last four lines, which are rather explanatory than poetical, may be found in the Appendix to the *Poems* among the "Fragments on The Poet."

Page 3, note 1. A book called *The Spirit of the Age*, by William Hazlitt (senior), was published in 1825; *A New Spirit of the Age*, by R. H. Horne, in 1841.

Page 4, note 1. In a letter to Miss Margaret Fuller, written in 1841, this sentence occurs: "Gray clouds, short days, moonless nights, a drowsy sense of being dragged easily somewhere by that locomotive Destiny, — which, never seen,

we yet know must be hitched on to the cars wherein we sit; — that is all that appears in these November days."

Page 5, note 1. From a Persian distich by Ali ben Abu Taleb, through the German of Von Hammer Purgstall, rendered thus into English by Mr. Emerson. It is found among the translations in his *Poems*.

Page 6, note 1. Because so many persons find the English of Chaucer so difficult, Mr. Emerson chose to make several modifications in the spelling to make the verses clear, some of which changes it seemed best to preserve. The passage may be found in the latter part of "The Knight's Tale."

Page 6, note 2. Johann Heinrich Jung-Stilling, a German mystic and theosophist, an acquaintance interesting to Goethe, who describes his character in his *Autobiography*.

It seems probable that Mr. Emerson by mistake wrote *Robert* for *William* Huntington. The first was a bishop and Orientalist in the seventeenth century. The latter was an eccentric popular preacher in the eighteenth century, who believed in his own inspiration and also in the direct interposition of God in the affairs of his daily life.

Page 6, note 3. In the notebook is a quotation from Saadi: "The angel who presides over the store-house of the winds, feels no compunction, though he extinguish the old woman's lamp."

In the Appendix to the *Poems* are some neat little verses about Water, ending, —

> Well used, it decketh joy,
> Adorneth, doubleth joy:
> Ill used, it will destroy,
> In perfect time and measure
> With a face of golden pleasure
> Elegantly destroy.

The poet in "The Titmouse" describes the quiet overpowering onset of Arctic cold to which philosophy is resigning him until the chickadee incites brave resistance.

Page 9, note 1. Journal, 1852. "History is zoölogy and not a chapter of accidents."

1851. "There is a thick skull; that is fate. The crustacea, the birds, the tortoises are fatalists, yet amelioration must be assumed; their very walls and jails must be believed to be charity and protection; and meanness the preparation of magnificence: as madness is assumed to be the screen of the too much tempted soul."

Page 9, note 2. Johann Gaspar Spurzheim (1776–1832), the disciple and associate of Gall in expounding the doctrines of phrenology. He lectured in Boston in 1832, where Mr. Emerson probably heard him. Spurzheim died there in the autumn of that year.

Lambert Adolphe Jaques Quetelet (1796–1874), the Belgian statistician who wrote several remarkable treatises on social and moral as well as vital and political statistics. Among them were those *Sur le théorie des probabilités appliquées aux sciences morales et politiques* (1846) and *Sur la statistique morale et des lois qui le régissent* (1848).

I remember Mr. Emerson's saying somewhat sadly of a spirited schoolboy of good blood, "But he has the hopeless adust complexion," and the subsequent history of the man, of generous traits but cursed by a passionate temperament, justified this foreboding.

Page 10, note 1.

"Some peculiar mystic grace
Made her only the child of her mother,
And heaped the whole inherited sin

On that huge scape-goat of the race,
All, all upon the brother."

Tennyson, "Maud."

Page 10, note 2. This theme is handled with characteristic delicacy and charm by Dr. Holmes in his story *The Guardian Angel.*

Page 10, note 3. Conversely, the vigorous preacher to the Universalist Society in Concord at about this time resigned when his salary was reduced, and in his parting sermon told his flock that they "could not have broadcloth at ninepence a yard," and went into the manufacture of gunpowder.

Page 11, note 1. This sentence, used elsewhere in the Essays, is a quotation from one of the Oriental writers. Mr. Emerson introduced it into the quatrain "Horoscope" in the *Poems.*

Page 11, note 2. The saying of King James I. is noted in one of the journals: "Oh ay, I can make him a lord, but I canna make him a gentleman."

Page 12, note 1. Joseph von Frauenhofer, the German astronomer, was a remarkable optician, and Dr. William B. Carpenter had newly published his work on *The Microscope, its Revelations and Uses.*

The attention of Dr. Holmes was evidently more attracted by the presentation, in the first part of this essay, of the apparent irresistibility of Fate, and did not follow to the hopeful correction of this in the power and triumph of effort which is shown later in this essay and in "The Tragic," in *Natural History of Intellect.* For he comments thus in his biography: "Emerson cautions his reader against the danger of the doctrines which he believed in so fully: 'They who talk much of destiny, their birth-star, etc., are in a lower, dangerous plane,

and invite the evils they fear.' But certainly no physiologist, no cattle-breeder, no Calvinistic predestinarian could put his view more vigorously than Emerson, who dearly loves a picturesque statement, has given it in these words, which have a dash of science, a flash of imagination, and a hint of the delicate wit that is one of his characteristics: " — and he then quotes in full the passage of the detection by microscope of the Free-Soiler in embryo.

Page 12, note 2. Mr. Emerson's favorite lines in the plays of Beaumont and Fletcher were those in the epilogue to *The Honest Man's Fortune*, which he printed in his collection *Parnassus*, especially these: —

> " Our acts our angels are, or good or ill,
> Our fatal shadows that walk by us still."

Page 14, note 1. Lorenz Oken of Würtemberg, in 1805, in a work called *Die Zeugung*, brought forward the theory that all organisms, whether vegetable or animal, came from cells, or vesicles, as he called them. Oken was also one of the discoverers of the vertebral relations of the skull.

Page 14, note 2. " On every side is an ambush laid by the robber troops of circumstance. Hence it is that the horseman of life urges on his courser at headlong speed." — Hafiz.

Page 15, note 1. This paragraph is the prose version of the " Song of Nature " in the *Poems*.

Page 17, note 1. The iron aspects of Destiny are hinted at in the " Ode, inscribed to W. H. Channing," in which the influence of the recent reading of Knox's *Races of Men* seems to appear.

Page 17, note 2. " Everything which pertains to the human species, considered as a whole, belongs to the order of

physical facts. The greater the number of individuals, the more does the influence of the individual will disappear, leaving predominance to a series of general facts dependent on causes by which society exists and is preserved." — Quetelet.

Page 17, note 3. Johann Fust of Mainz, the associate of Gutenberg and Schöffer in the development of printing, in the first half of the fifteenth century.

Page 18, note 1. These beautifully mottled, smooth shells used to be brought by returning American vessels from Asiatic shores and the South Sea islands. The islanders valued them for adornment, and some kinds served them for money. The orange cowry used to be worn by chiefs in the Friendly Islands.

Page 19, note 1. Thus he states so strongly the seemingly overwhelming might of Fate that some readers, like Dr. Holmes, hardly recover from the effect of the presentation of this aspect, to see how he brings forward the counterpoise in man; as Byron says of Fate in his *Prometheus*, —

> "To which his spirit may oppose
> *Itself*, an equal to all woes."

Elsewhere Mr. Emerson shows how he counts the force of the "minority of one" that looks so slight in this paragraph. In many places in his manuscript and books he celebrates this might, symbolized in physics by the thread of water in a tube, which can balance the ocean. He tells of the founders of religions, then "sees in politics the importance of minorities of one, as of Phocion, Cato, Lafayette, Carnot; silent minorities of one also, — Thoreau, Very, Newcomb, Alcott. For the power is after reality, not after appearance." The same idea appears in "Considerations by the Way" in this volume, and in "Progress of Culture" in *Letters and Social Aims*.

Page 20, note 1. The Fenris Wolf, one of the evil brood of Loki, in the Norse mythology, after having burst the other bonds, was shamed into allowing himself to be bound by a soft bond which he found himself unable to break, but he was constantly fretting it, and, when it broke, he would devour the sun. In that Day of Doom the Gods, helped by the heroes, must fight against the powers of Darkness until the New Day should come.

Page 21, note 1.

> This is he men miscall Fate,
> Threading dark ways, arriving late,
> But ever coming in time to crown
> The truth, and hurl wrong-doers down.
>
> "Worship," *Poems.*

Page 21, note 2. The poetry, religion and laws of the ancient Welsh people were preserved by the bards in threefold groups called Triads.

Page 22, note 1. Here he was offsetting spirit against matter. Yet the new science which taught the striving of the lowest creature against environing difficulties, and ascent in the scale towards man, at once commanded his attention. This he celebrated in his verse and prose before many naturalists admitted it. Now, the Evolution doctrine recognizes Effort for one of its most important factors, and chronicles its triumphs over adverse forces.

Page 23, note 1. Journal, 1851. "The intellect conquers Fate, — and it is the property of men of insight to be serene." Him whose insight is highest, the poet, Mr. Emerson defines as "the liberator."

Journal. "Fate needs extended eyes, — draw out the tubes of your telescope to the point of largest vision — to see it.

"Fatalism the right formula to be holden; but by a clever person who knows to allow the living instinct. For though that force be infinitesimal against the universal chemistry, it is of that sublimity that it homœopathically doses the system."

Page 23, note 2. This is one of the "Chaldæan oracles" ascribed to Zoroaster.

Page 24, note 1.

> But well I know no mountain can,
> Zion or Meru, measure with man.
>
> "Monadnoc," *Poems.*

Mr. Emerson once said of his friend Thoreau, "One would as soon think of taking the arm of an oak-tree as Henry's."

Page 25, note 1. A passage of some length from the journal, from which this paragraph is condensed, is given in the last note to this essay.

Page 26, note 1. The almost certain misconstruction of this announcement by the multitude on a lower plane has caused the persecution or martyrdom of the greatest souls through the centuries. In "The Method of Nature" Mr. Emerson wrote, "Empedocles undoubtedly spoke a truth of thought when he said 'I am God,' but the moment it was out of his mouth it became a lie to the ear, and the world revenged itself for the seeming arrogance by the good story about his shoe."

One of the sentences below, Mr. Emerson has rendered into verse thus: —

> Hold of the Maker, not the Made:
> Sit with the Cause, or grim or glad.

Page 26, note 2. Mr. Emerson used not only books but men "for lustres." It is remarkable how little is recorded of his company in his journals, beyond some observation or habit

of thought or manner of some one of them which calls out the comment or the train of thought which he writes down.

Page 28, note 1. In the last pages of "Success" in *Society and Solitude*, and of "Natural History of Intellect" in the volume of that name, on the text *Quantus amor, tantus animus*, he shows the power of Love against Fate; also in the poem "Cupido" and quatrain "Love."

Page 29, note 1. Everywhere, as well as in the essay of that name, he teaches the *sovereignty of ethics*. He writes in his journal: "Behold these sacred persons, born of the old simple blood, to whom rectitude is native. See them, — white silver amidst the bronze population, — one, two, three, four, five, six, — I know not how many more, but conspicuous as fire in the night. Each of them can do some deed of the Impossible."

Page 30, note 1. In the notebook on Fate he classes opposing circumstances as *Horses:* —

"They are all horses on which he rides.

"The material of freedom consists of necessities.

"Of higher breed, of diviner race, are ever the steeds of the soul.

"The oyster hardly moves; the worm crawls; the quadruped walks; man moves on all modes, by legs of horses, by wings of wind, by steam, by gas of balloon, by electricity; and stands already on tip-toe threatening to hunt the eagle in his own element. There is nothing he will not make his footman."

Page 31, note 1. Mr. Emerson used to tell the story of two bishops who at the worst of the hurricane asked the captain if there was any hope. At his answer, "None but in God," they turned pale, and one said to the other, "And has it come to *that!*"

Page 32, note 1. This image is taken from Thierry's *History of the Norman Conquest of England.* Mr. Emerson thus versified it in the quatrain "Northman:" —

> The gale that wrecked you on the sand,
> It helped my rowers to row;
> The storm is my best galley-hand
> And drives me where I go.

The sentences below suggest a passage in the "Woodnotes," II., in the *Poems.*

Page 33, note 1. Edward Somerset, Marquis of Worcester (1601–67), the devoted adherent of Charles I. and lord of Raglan Castle, was a remarkable experimenter, and wrote an account of his "Century of Inventions," among which was the use of the power of steam, concerning which he wrote "An Exact and True Definition of the Most Stupendous Water-commanding Engine."

Page 35, note 1. Compare the "Spiritual Laws" in the *Poems.* Heaven is pictured as

> Forging, through swart arms of Offence,
> The silver seat of Innocence.

Page 36, note 1. This chapel has been called "the glory of King's College and of Cambridge University." Freeman says it is the grandest building in the late Perpendicular style, and in spite of the beauty of the windows and the fan-tracery roof "the design is as bold and simple as a Greek temple."

Page 38, note 1.

> But he, the man-child glorious,
> Where tarries he the while?
> The rainbow shines his harbinger,
> The sunset gleams his smile.
>
> * * * * * *

I travail in pain for him,
My creatures travail and wait;
His couriers come by squadrons,
He comes not to the gate.

"Song of Nature," *Poems*.

Page 40, note 1. Here recurs the theme of Mr. Emerson's first sermon suggested to him by his Methodist fellow laborer in his uncle's hay-field, — "Men are always praying, and their prayers are granted; therefore beware for what you pray." His verse also comes to mind: —

And though thy knees were never bent,
To Heaven thy hourly prayers are sent,
And whether formed for good or ill
Are registered and answered still.

"Prayer," *Poems*, Appendix.

In the journal of 1851, after the death of Margaret Fuller with her husband and child, the relation of events to persons, less easy to see in that case, is thus mentioned: "It fitted exactly, — that shipwreck, thought Ellery [Channing], to the life and genius of the person. 'T was like Socrates' poison, or Christ's Cross, or Shelley's death."

Page 41, note 1.

Night dreams trace on Memory's wall
Shadows of the thoughts of day,
And thy fortunes, as they fall,
The bias of the will betray.

Quatrain, "Memory," *Poems*.

Page 42, note 1. Virgil, *Æneid*, iv. 743.

In spite of Virtue and the Muse,
Nemesis will have her dues,

And all our struggles and our toils
Tighter wind the giant coils.

"Nemesis," *May Day* (1st Edition).

Page 43, note 1. The following names are celebrated in this connection in the journal: "Mr. Erastus Bigelow, Mr. McElrath, Mr. Lawrence, Mr. Crocker, Mr. Vanderbilt, the old Rotch and Rodman, Jackson, and Lowell, the Dwights at Springfield, Mr. Mills, Mr. Forbes, are each a walking city, and wherever you put them, will build one."

Page 43, note 2.

Sun and moon must fall amain
Like sower's seeds into his brain,
There quickened to be born again.

"Fragments on The Poet," *Poems*, Appendix.

See also the last sentence in "Man the Reformer" in *Nature, Addresses and Lectures.*

Page 43, note 3. This recalls the noble passage in Tennyson's *Gareth and Lynette*, where the young knight, seeking Arthur's court, is met at the gate of Camelot by Merlin, who tells him it is enchanted.

"For there is nothing in it as it seems
Saving the King; tho' some there be that hold
The King a shadow, and the city real;"

adding that the Fairy Queens may be still building,

"seeing the city is built
To music, therefore never built at all,
And therefore built for ever."

Page 44, note 1. When the war for Freedom seemed to be coming to a happy issue, Mr. Emerson said, "Every-

body has been wrong in his guess except good women, who never despair of an ideal right."

Page 45, note 1.

The semigod whom we await

is described in the motto to "Culture," in the *Poems*, in language like that of this paragraph.

Page 45, note 2. In the summer of 1859, Mr. Emerson sprained his ankle badly on Wachusett Mountain, and was disabled and on crutches all through the summer, his arm also suffering from pressure of his crutch, and his health from indoor confinement. Various misfortunes occurred on the farm during the summer, all sorts of unusual demands came upon him, and to cap the climax his publishers failed; yet he bore all with courage and only allowed his depression to come out in humorous allusions to himself as Mr. Crump with the sprained ankle, who presently will have it that nature and the universe have sprained theirs also.

Page 46, note 1. The House of Fame.

Page 46, note 2. This thought appears in his poem "Guy."

Page 47, note 1.

Like vaulters in a circus round,
Who leap from horse to horse, but never touch the ground.

"Fragments on The Poet," *Poems*, Appendix.

Page 48, note 1.

Θεοῦ θέλοντος, καὶ ἐπὶ ῥίπον ἂν πλέοις.

Pindar.

Which verse is thus rendered by the translator of the old edition of Plutarch, who quotes it, —

"Were it the will of Heaven, an osier bough
Were vessel safe enough the seas to plough."

Page 48, note 2.

Thou canst not wave thy staff in air,
Or dip thy paddle in the lake,
But it carves the bow of beauty there,
And the ripples in rhymes the oar forsake.

"Woodnotes," II., *Poems*.

Page 48, note 3. Mr. Emerson said that the law should always be "stated with that scope for ascension which the nature of things requires," and it is interesting to see that, true to his faith in the affirmative hopeful teaching, however strongly he states the other aspect, this ascension is sure in the end of each essay or lecture.

Page 49, note 1. It seems well to append to the essay on Fate Mr. Emerson's condensed statements of his reasonings on the subject. The first may very probably be of the date 1852.

"We have shown by straws the way the current sets by race, sex, laws of nature, climate, sea, tables of mortality, statistics.

"Force of natural laws in relation to human wishes.

"'T is limitation.

"Limitation of what?

"Of Power.

"Ah! then there is Power.

"We exert power. The very discovery that there is Fate, and that we are thwarted, equally discloses Power. For what is it that is limited? What but power?"

And again:—

"I still arrive only at three facts.

"1. The revelation of thought takes us out of servitude into freedom.

"2. So does the sense of right.

"They are exertions of will, a blending of these two, a certain rank choice, a feeling of sovereignty, right growing out of perceiving and owing, it makes the strong will.

"3. Once more. Every command, every oppression proves freedom. Dig in my field. The command implies a servant who may obey or disobey."

The following is from the journal of 1859:—

"Our doctrine must begin with the Necessary and Eternal, and discriminate Fate from the Necessary. There is no limitation about the Eternal. Thought, Will is co-eternal with the world; and as soon as intellect is awaked in any man, it shares so far of the eternity, — is of the maker, not of the made. But Fate is the name we give to the action of that one eternal, all-various necessity on the brute myriads, whether in things, animals, or in men in whom the intellect pure is not yet opened. To such it is only a burning wall which hurts those who run against it.

"The great day in the man is the birth of perception, which instantly throws him on the party of the Eternal. He sees what must be, and that it is not more that which must be, than it is that which should be, or what is best. To be, then, becomes the infinite good, and breath is jubilation. A breath of Will blows through the Universe eternally in the direction of the right or necessary; it is the air which all intellects inhale and exhale, and all things are blown or moved by it in order and orbit.

"The secret of the Will is that it doth what it knows absolutely good to be done, and so is greater than itself, and is divine in doing. Whilst other choices are of an appetite or of a disease, as an itching skin, or of a thief, or sot, or striker.

"Nature is the memory of the mind, said A. But come how it will, the only men of any account in nature are the three

or five we have beheld who have a will. Then we say, here is a man, and men obey him; his body is sweet, and not putrid like others; his words are loaded, and all around him is eventful. Come, then, count your reasons.

"1. The belief in Fate is unwholesome, and can only be good where it teaches the strength of nature to man.

"2. We only value a stroke of will; he alone is happy who has will; the rest are herds. He uses, they are used.

"3. This will derives from the aboriginal nature, is perception of the Eternal Necessity.

"It rests on God himself, and that is its power to shock, that it betrays his presence in this loafer; but it winds through dark channels, and one knows not how it arrived here.

"It is a sharing of the true order of the world, and a push in that interest and direction. It is born freedom in the intellect. On that bright moment when we are born into thought, we are instantaneously uplifted out of the rank we had. Now we are of the maker, not of the made. Now all things have such a look as the horse has which we drive.

"Perception distances this mob which so rubbed against us.

"But is there not another element, or, people who are strong through love alone?"

The essay on "The Tragic," in *Natural History of Intellect*, also deals with the question of Fate.

In conclusion, here are some sentences which may serve as a "practical application" of Emerson's sermon on Faith: —

1852. "Never was anything gained by admitting the omnipotence of limitations.

"The only interest the word Fate ever has for us is when the man hears expressions like these: —

"You come to your fate by the efforts you make to escape it.

"In seeing him or her I met my fate.

"You carry Cæsar and his fate.

"My task is my insurance.

"In my youth I was protected from dangers in a wonderful manner. My eyes were holden that I could not see."

POWER

"It was Watt who told King George III. that he dealt in an article of which kings were said to be fond, — Power." Thus Mr. Emerson begins a chapter on Inspiration in a later volume. But he knew that there were many degrees of power, and the present essay deals with the degrees more like those which Watt had in himself, and those which he had for sale, and does not present all the aspects. In the last pages, where the essay usually ascends, he expressly reserves the higher considerations, saying, "There are sources on which we have not drawn. I know what I abstain from. I adjourn what I have to say on this topic to the chapters on Culture and Worship." But the lower forms of power only symbolize the higher, and to all one law is common. Of the preceding lecture he wrote: —

"Why preach to us the doctrine of Fate? Because under that form we learn the immutability and universality of law."

The doctrines of the conservation and correlation of force were early recognized by him, and their working watched with delight, alike in mind and matter.

> Silent rushes the swift Lord
> Through ruined systems still restored.

Man had only to open his sluiceways, great or small, to have his share of the beneficent power. The ancient doctrine of the Flowing was akin to this. Man had but to recognize the stream of law, and go with its tide. But "brute force" was hardly a fit word for manifestations in man or nature which were only low forms of the subtile and beautiful Power that the fable of Proteus symbolized to the Greeks. "Our power consists not in abolishing, nor in creating, but in transference merely," Emerson once wrote.

In the verse which serves for motto the range of power in man is limited.

Page 54, note 1. "My hand of iron," he said, "was not at the extremity of my arm, it was immediately connected with my head." — *Representative Men.*

Page 54, note 2.

> And I, who cower mean and small
> In the frequent interval
> When wisdom not with me resides,
> Worship Toil's wisdom that abides.
>
> "Fragments on The Poet," *Poems*, Appendix.

Page 56, note 1. In the notebook "Auto" in which Mr. Emerson wrote down a few experiences and thoughts concerning himself, and criticisms, just or amusing, made by others, are several entries to this purpose: "I cannot live as you do. It is only by a most exact husbandry of my resources that I am anybody." And again: "Insufficient forces. We have experience, reading, relatedness enough, — Oh, yes, and every other weapon, if only we had constitution enough; but as Dr. Warren said in my boyhood, 'You have no *stamina*.'"

Page 56, note 2.

With the key of the secret he marches faster,
From strength to strength, and for night brings day;
While classes or tribes, too weak to master
The flowing conditions of life, give way.

"Fragments on Life," *Poems*, Appendix.

Journal, 1851. "We think the event severed from the person, and do not see the inevitable tie. It is like the *nudicaulis* plant, — the leaf invariably accompanies it, though the stems are connected underground."

Page 57, note 1. The Brunels, father and son, were eminent mechanical engineers in England, and living during Mr. Emerson's visits in 1833 and 1848. The elder, among many other great works, won distinction by tunnelling below the Thames, the younger by his great tubular bridges, and the Great Eastern, by far the largest steamship built up to his day.

Page 59, note 1. "My young friend believed his calling to be musical, yet without jewsharp, catgut or rosin. Yes, but there must be demonstration. Look over the fence yonder in Captain Abel's land. There 's a musician for you, who knows how to make men dance for him in all weathers; and all sorts of men, paddies, felons, farmers, carpenters, painters, yes, and trees and grapes and ice and stone, hot days and cold days. Beat that, Menetrier de Meudon, if you can. Knows how to make men saw, dig, mow and lay stone-wall, and how to make trees bear fruit God never gave them, and grapes from France and Spain yield pounds of clusters at his door. He saves every drop of sap as if it were his own blood. His trees are full of brandy, you would think he watered them with wine. See his cows, see his swine, see his horses, — and he, the musician that plays the jig which

they all must dance, biped and quadruped and centipede, is the plainest, stupidest looking harlequin in a coat of no colours. But his are the woods and the waters, the hills and meadows. With a stroke of his instrument he danced a thousand tons of gravel from yonder blowing sand-heap on to the bog-meadow beneath us, where now the English grass is waving; with another he terraced the sand-hill and covered it with peaches and grapes; with another he sends his lowing cattle every spring up to Peterboro' to the mountain pastures." — Journal.

Page 59, note 2. Primi in prœliis oculi vincuntur. — Tacitus.

Page 61, note 1. In "Considerations by the Way," and even in "Worship," in this volume, Mr. Emerson counts health as a foundation-stone: "In laying down the first obvious rules for life . . . I will say, Get health. No labor, pains, temperance, poverty, nor exercise that can gain it must be grudged. For sickness is a cannibal which eats up all the life and youth it can lay hold of."

Page 62, note 1. Judge Emmons of Michigan, during Mr. Emerson's lecturing trip there in 1856.

Page 63, note 1. Returning from California in the spring of 1871, — whither he had gone with a pleasant party, the guests of Mr. John M. Forbes, — Mr. Emerson, with others, called upon Brigham Young in Salt Lake City, and saw and listened to him with interest. His friend, the late Professor James B. Thayer, describes the interview in *A Western Journey with Emerson.*

Page 64, note 1. Journal, 1857. "'Somme toute,' saiâ Mirabeau, 'il n'y a que les hommes fortement passionnés capable d'aller au grand; il n'y a qu'eux capable de mériter la reconnaissance publique.'

"I fancy the Americans have no passions also, only appetites."

Page 65, note 1. In the years during which these lectures were read, before their publication, the spiritless concessions to the slave-holding States, in the interest of trade, were mortifying to the quick conscience of New England. Mr. Emerson, when John Gorham Palfrey, through his opposition to these, had lost his seat in Congress, and was nominated for governor of Massachusetts by the Free-Soilers, had spoken in several places in his behalf, especially denouncing Daniel Webster's recreancy to the cause of human freedom.

It was at this epoch that Lowell, in his *Biglow Papers*, made Hosea Biglow, his rustic mouthpiece, cry out, —

> "Massachusetts, — God forgive her, —
> She 's a kneelin' with the rest!"

Page 66, note 1. Mr. Emerson always had kindly and respectful relations with the Shakers at Harvard and Sterling near by, but he said he thought that he saw this utterance of his reflected on the faces of some of the worthy elders he met in the cars.

Page 67, note 1. This picture of Boniface was partly suggested by the traits of a Concord publican, but to make it typical the colors are perhaps heightened, and the misdeeds of the underlings added to those of the chief. On one occasion these losels put up a scurrilous sign in the middle of the village, reflecting on the character of the honorable and excellent Dr. Bartlett, the leading physician, who had been very active in the temperance cause. The people saw it, and laughed or were pained, but it remained undisturbed until Mr. Emerson, coming to the post-office, saw it. He stopped and read the inscription, then beat it with his cane until he broke it down,

and went on his way. In the afternoon a new board hung there with a rude picture of a man with hooked nose, tall hat and cane, and the inscription "Rev. R. W. E. knocking down the sign." It stayed there some hours before he found a champion.

Page 69, note 1. All of which was amusingly set forth in Mr. Lowell's *Biglow Papers* by his Mexican War private, Birdofreedum Sawin.

Page 69, note 2. The image is from La Fontaine's fable of the Viper and the File.

Page 69, note 3. See the quatrain "Power" in the *Poems*.

Page 71, note 1. Here one traces Mr. Emerson's reading, in *Downing on Fruits*, of the Van Mons theory of amelioration of pear-trees: that the best varieties could be produced from thrifty wild stock in a "state of variation."

Page 71, note 2. Compare the passage in *English Traits* in which he speaks of the men of the Elizabethan period, and the paragraphs in the first part of "Aristocracy" (*Lectures and Biographical Sketches*) where he speaks of the Gentleman and the "secret homage to reality and love which ought to reside in every man, . . . the steel hid under gauze and lace, under flowers and spangles."

Page 73, note 1. Chaldæan Oracle, attributed to Zoroaster.

Page 74, note 1. This is the theme of his poem "The Day's Ration," and is also found in "Terminus."

Page 74, note 2. "Power is never far from Necessity" is a saying of Pythagoras noted by Emerson.

Page 78, note 1. Basil Hall (1788–1844) was bred in the British Navy, in which he rose to the command of a vessel, and afterwards wrote many books, mostly on his travels.

Page 78, note 2. Mr. Emerson valued highly good reading or recitation of poetry, and not only liked to exercise his children in it, but would practise again and again the delivery of a piece which he was to read in a lecture. When he meant to introduce William Allingham's beautiful poem, "The Touchstone," into a lecture to a class in Boston, he was delighted to find how much better it seemed at each rehearsal.

Page 78, note 3. This was Mr. William Ellery Channing, whom Mr. Emerson found a most original and entertaining walking companion, with a wonderful eye for beauty.

Journal, November 17, 1849. "Walked over hill and dale with Channing, who found wonders of colour and landscape everywhere, but complained of the want of invention. 'Why, they had frozen water last year; why should they do it again? Therefore it was so easy to be an artist, because they do the same thing always, and therefore he only wants time to make him perfect in the imitation, and I believe too that *pounding* is one of the secrets.'"

Page 79, note 1. "Democritus of Abdera in Thrace (420 B. C.), the most learned of the Ionian physicists and the head of the ancient and modern materialistic school." — Weber's *History of Philosophy.*

Page 81, note 1. In the poem "Nature," II., it is told of men: —

> What 's most theirs is not their own,
> But borrowed in atoms from iron and stone,
> And in their vaunted works of Art
> The master-stroke is still her part.

Page 82, note 1. This moral of the Days, though differently drawn, suggests the poem of that name which Mr. Emerson considered perhaps his best.

WEALTH

In Mr. Emerson's lecture called "Boston," [1] this sentence occurs: "Wealth is always interesting, since from wealth power cannot be divorced." Hence this chapter, "Wealth," is interposed between "Power" and "Culture:" and power is often the seed of culture, its getting being a kind of education. One learns at least the primary fact, *nothing for nothing*. He wrote in his journal in the autumn of 1838, "Property is somehow intimately related to the properties of man, and so has a sacredness." Of its necessary association, in low or high forms, with man, he tells in the motto to "Compensation:" —

> Man 's the elm and Wealth the vine;
> Stanch and strong the tendrils twine:
> Though the frail ringlets thee deceive,
> None from its stock that vine can reave.
>
> . . . . . .
>
> Laurel crowns cleave to deserts,
> And power to him who power exerts,
> Hast not thy share? On wingèd feet,
> Lo! it rushes, thee to meet.

In his essay on the kindred theme, "Prudence," he indicates the degrees of proficiency in the knowledge of the world: "One class live to the utility of the symbol, esteeming health and wealth a final good. Another class live above this mark to the beauty of the symbol, as the poet and artist and the naturalist and man of science. A third class live above the beauty of the symbol to the beauty of the thing signified; these are wise men."

[1] Included in the volume *Natural History of Intellect.*

The conditions of Mr. Emerson's life were such as he would have chosen. The comparative poverty of the family after his father's death led to the plainest living and simple habits, and to a sense of responsibility and helpfulness for others. It knit the family bond closer, yet, thanks to generous friends and kindred, and to Madam Emerson's good management and exertions, faithfully helped by all her sons, the poverty was neither sordid nor extreme, and the boys were well educated, each, in turn, helping the other. Thus while they received the education of self-help, they duly prized their literary education and made the best of it, and their self-respect grew and their gratitude was awakened.

The accessions of property that came to Mr. Emerson in his early married life were neutralized by losses through an unfortunate investment, through fraud of trusted agents, and always by his own silent and large liberality to "his poor," and to causes that seemed commanding, in which he was nobly seconded by his wife. So in every year of his active life he had no choice but to work hard to keep clear of debt, yet not quite so hard as to distress him or disturb his thoughts. All through his life he exercised a wide but simple hospitality.

When his forces suddenly failed him at the time of the burning of his house in 1872, his wide circle of friends mustered with instant and Oriental generosity to his aid. The gift was so lovingly and delicately urged upon him by their well-chosen ambassadors, that he really could not refuse, yet he hesitated, saying 'that he had been allowed so far in life to stand on his own feet.' This gift really prolonged his life and saved his peace of mind during the remaining ten years, for he was no longer fit for the lecturing trips on which he depended, and the amount then received from his books was inadequate.

Some of Mr. Emerson's ideas of what the riches of a house-

holder should be occur in the early journals and are printed in the books. Two are given here in the original form: —

1842. "Rich, say you? Are you rich? how rich? rich enough to help anybody? rich enough to succor the friendless, the unfashionable, the eccentric? rich enough to make the Canadian in his wagon, the travelling beggar with his written paper which recommends him to the charitable, the Italian foreigner with his few broken words of English, the ugly lame pauper hunted by overseers from town to town, even the poor insane or half-insane wreck of man or woman, feel the noble exception of your presence and your house from the general bleakness and stoniness; to make such feel that they were greeted with a voice that made them both remember and hope? What is vulgar but to refuse the claim? What is gentle but to allow it?"

And again he thus described his ideal man with a wider charity: "Osman had a humanity so broad and deep that . . . there was never a poor outcast, eccentric or insane man, some fool with a beard, or a mutilation, or pet madness in his brain, but fled at once to him. That great heart lay there so sunny and hospitable in the centre of the country. And the madness which he harbored he did not share. Is not this to be rich, — this only to be rightly rich?"

Here also is a characteristic estimate of what is wealth: "There is no rich man like the self-reliant: this is royalty, he walks in a long street. Once for all he has abdicated second-thoughts, and asks no leave of others' eyes, and makes lanes and alleys palatial."

Page 86, note 1. The Michigan Central was then a pioneer railroad in the far West. Among the men whose energy and good heads built it up, and who grew with it, were youths from the shops and farms of Concord and neighboring villages,

John W. Brooks, Reuben N. Rice, the Hurd brothers and others. From them Mr. Emerson, on his Western lecturing ventures, heard with pleasure of their good work as business men and citizens, and received kindly furtherance and aid in emergencies.

Page 87, note 1. Dr. Holmes said that Franklin might have accepted this essay "as having a good sense so like his own that he could hardly tell the difference between them," and quotes this paragraph as an instance.

Page 88, note 1. Of wealth unearned he wrote in the journal of 1839: "The rich man will presently come to be ashamed of his riches when he sees he has any accidental advantage which takes away all the praise of every good thing he does. The race is run by no skill or strength of his, but by the sinews of his good horse. The serene and beneficent life he leads solves the problem of life for nobody but the rich. His wealth then, if not the earnings of his own sweat, is his back-biter and enemy in all men's ears."

Page 89, note 1. Mr. Emerson used to quote the passage where Lear's daughters are reducing his retinue of knights. Finally Regan asks, "What need one?" and the old king cries out: —

"O, reason not the need: our basest beggars
Are in the poorest thing superfluous:
Allow not nature more than nature needs,
Man's life is cheap as beast's. Thou art a lady;
If only to go warm were gorgeous,
Why, nature needs not what thou gorgeous wear'st,
Which scarcely keeps thee warm."

King Lear, Act II., Scene 4.

Page 94, note 1. In Illinois, Mr. Emerson was surprised and interested to learn that the first settlers were not, as might

have been supposed, practical men, but visionaries. They took the risk, the hardship and the loss, and a later wave of cautious or worldly-wise people reaped the benefits.

Page 95, note 1. Baron Denon was the artist and archæologist who accompanied Bonaparte in Egypt, and wrote a book on the country and its antiquities, illustrated by himself. Later the Emperor made him Inspector General of the Museums, and he accompanied Napoleon in his campaigns, selecting the works of art to be carried to Paris. William Beckford (1760–1844) was a romantic author; also a collector and virtuoso. His best known work was *Vathek*. He built Forthill Abbey, and the fairy palace at Cintra referred to in *Childe Harold*. Belzoni (1778–1823), an Italian of humble origin and romantic history, became a successful excavator and explorer of Egyptian tombs and temples, going as far as Assouan and Philæ. Sir John Wilkinson was the author of *Manners and Customs of the Ancient Egyptians*. Austen H. Layard was the great explorer of the Mound of Nimrud and of Babylon, who brought the Assyrian Sculptures to the British Museum. The Arctic explorations of Dr. Kane, the wanderings of Dr. Livingstone in Africa, and the Egyptian researches of Lepsius are well known.

Page 95, note 2. Journal, 1838. "All that Shakspeare says of the king, the reader — the humblest boy — feels to be true of himself. So we honor the rich because they have the freedom, power and grace which we feel to be proper to men, proper to us."

Page 98, note 1. In the latter part of his life Mr. Emerson bought a very small but excellent telescope, with a legacy left him by a near friend.

Page 99, note 1. He never renounced the hope that he might hear and understand good music, yet I think the fact

was, that only singing really interested him, and then only if the singer had the power of rendering the poetry as well as the music of the song.

Page 100, note 1. Compare the poem "Fate," beginning,

Deep in the man sits fast his fate.

Page 103, note 1. Soon after the raid of John Brown on Harper's Ferry, the bailiffs of the United States Marshal endeavored to seize Mr. F. B. Sanborn of Concord at his house, at midnight, he having neglected a summons to appear at Washington to testify before a committee of investigation. The townspeople promptly mustered and rescued Mr. Sanborn from his captors. At that time Mr. Emerson wrote in his journal (possibly quoting from some one else) that a house in Concord was worth twice as much as one in another town, now that it was shown that the people would defend each other.

Page 105, note 1. Journal, 1859. "Among the moral relations of the Subject, a chief one is the fact, that credit will be as is the morality of a community.

"'A profession,' said the Welsh bard, 'is calculated for society, a treasure-bag for exile!'"

Page 106, note 1.

We grant no dukedoms to the few,
We hold like rights, and shall;—
Equal on Sunday in the pew,
On Monday in the mall.

"Boston," *Poems.*

Hast not thy share? On wingèd feet,
Lo! it rushes, thee to meet.

"Compensation," *Poems.*

Page 108, note 1. The St. Michael's and the Bergamot pears, in the spacious gardens of old Boston, were highly

prized in Mr. Emerson's boyhood, but failed in his garden, and everywhere, by the middle of the century, and are now probably extinct.

Page 109, note 1. It is suggested by Professor John H. Wright that Mr. Emerson may here allude to a verse from Epicharmus, preserved by Xenophon in his *Memorabilia*, II. 1. 20: —

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τ' ἀγάθ' οἱ θεοί,

Work is the price for which the gods sell us all our blessings.

Page 111, note 1. The microscope had recently shown the cell as a component of all animal tissues, and it appears that the various shapes of cells, with their nuclei and prolongations, were unpleasantly suggestive of spiders or polyps.

Page 112, note 1. Wordsworth's description of his Happy Warrior, as one

> "Who comprehends his trust, and to the same
> Keeps faithful with a singleness of aim,"

expresses a favorite rule of Mr. Emerson.

Page 113, note 1. There is much to this purpose in "Aristocracy," in *Lectures and Biographical Sketches*, and "Greatness," in *Letters and Social Aims*.

Page 114, note 1. A characteristically handsome concession in accordance with the doctrine of Compensation.

Page 115, note 1. Mr. Emerson knew well that his temperament and genius were not adapted to work in every organization, social or other. He wished well to Brook Farm and the societies, but kept wisely free from them, and lived the life to which he was born.

Page 116, note 1. He was a most unskilful gardener and knew little of the farmer's practical economies, though he admired these and wrought them into his writings. In the early

days of his Concord housekeeping he worked in his little vegetable garden, but needed the counsel and help of his good friends, Henry Thoreau and George P. Bradford, whose works somehow prospered better than his. Needing more elbow-room, and desiring an orchard, cornfield and larger vegetable garden, Mr. Emerson gradually increased the house-lot to nearly ten acres and employed a man to care for them. The tulips, hyacinths, roses, lilies and hollyhocks, which Mrs. Emerson brought from Plymouth and gave freely of to her neighbors, usurped the places in the first garden, and her husband planted apple and pear trees, and thereafter confined his attentions to them. They insured him sun and air for nearly an hour after breakfast before going to his study. Then he found that his real garden, where the wood-gods spoke, was by Walden.

Page 116, note 2. "A man's money should not follow the direction of his neighbor's money. . . . My expenditure is me. That our expenditure and character are twain is the vice of society." — "Domestic Life," *Society and Solitude.*

The latter pages of "Prudence," in *Essays, First Series,* treat of proper expenditure.

Page 118, note 1. This, of course, was a main cause of the failure of the community at Fruitlands. The humane objection of Mr. Alcott and his friends to killing cattle or enslaving them for farm work, or robbing the cow of her calf, or befouling the soil with animal manure, reduced farming to spading and hoeing, and to ashes and meadow-muck for dressing, with disastrous result.

Page 119, note 1. The essay on "Farming," in *Society and Solitude,* originally a Cattle-Show Address in Concord, shows Mr. Emerson's interest in his neighbors' magic. Some years earlier he wrote for the *Dial* a paper on "Agriculture

of Massachusetts," which is included in the volume *Natural History of Intellect*. This was the result of a talk with his friend Mr. Edmund Hosmer, a careful farmer of the old school.

Page 120, note 1. Most householders in the country not bred to farming soon learn, as did Mr. Emerson, a more obvious way of applying this counsel (of Bacon's?), *Impera parendo, Command by obeying*, namely, the learning from the hired man, by questionings veiled as much as possible, what ought to be done, — and then ordering him to do it.

The expression used below, that "things themselves refuse to be mismanaged," comes from one of his favorite Latin proverbs, *Res nolunt diu male administrari.*

Page 122, note 1. In Mr. Cabot's *Memoir of Emerson* (vol. ii., p. 512), a letter is printed in which Mr. Emerson tells of his dining with the elder Stephenson and of being much interested in him.

In the "Woodnotes," II., Mr. Emerson wrote, —

> The rain comes when the wind calls;
> The river knows the way to the sea;
> Without a pilot it runs and falls,
> Blessing all lands with its charity.

Page 126, note 1. The following extract concerning the materialistic spirit and temperament comes from the journal of 1842: —

"It is only a young man who fancies there is anything new in Wall Street. The merchant who figures there so much to his own satisfaction, and to the admiration, or fear, or hatred of younger or weaker competitors, is a very old business. You shall find him, the whole concatenation of his opinions, the same laughter, same knowingness, same unbelief, and the same ability and taste, in Rabelais and Aristophanes.

Panurge was good Wall Street. Pyrrhonism and transcendentalism are just as old: and I am persuaded that, by and by, we shall find them in the chemical elements, as if excess of oxygen makes the sinner and of hydrogen the saint."

Page 127, note 1. In the latter pages of the shorter essay "Nature," in *Essays, Second Series*, is a passage concerning aimless wealth. In "The Scholar," in *Lectures and Biographical Sketches*, it is told how the proud landlord who has built his palace beseeches Genius, the harmless poor man, "to make it honourable by entering there and eating bread;" and again, as "there was never anything that did not proceed from a thought, . . . the unmentionable dollar itself has at last a high origin in moral and metaphysical nature." Last, in the essay "Domestic Life," in *Society and Solitude*, it is said that wealth may be welcomed as "the means of freedom and benefit," but that it must keep its humble place, for "these so-called goods are only the shadow of good. . . . We owe to man higher succors than food and fire. *We owe to man, man.*"

CULTURE

Mr. Emerson reserved his words on the higher and highest aspects of Power for this and the succeeding essay. Culture, as the corrective of Wealth and the preparation for Behavior, rightly took its place between the essays thus named.

It is interesting to find in the eleven lines of the motto these favorite beliefs of Emerson; temperament, polarity, the listening, the teachings of solitude and society, reliance on the inspired self, evolution, the flowing, Each and All. Or, to put it differently, he teaches that the perfected man must be,

like a compass-needle, delicately responsive to the currents that rule alike in matter and spirit; that he must be open to the influences of Nature and Humanity, and yet, following his proper genius, help on the ascending Creation by the divinity which is in him.

Page 131, note 1. Mr. Emerson, always urging the individual to remember that he is a special channel for the flow of power or grace from the universal source, has scattered through notebooks much under the headings *Bias* and *Temperament*, often almost seeming equivalent to *Fate;* as, for instance, this passage from the Koran: "If ye hear that a mountain has changed its place, believe it: but if ye hear that a man has changed his disposition, believe it not." But there is a more cheerful view in such entries as the following: "Was not this Bias a dainty invention whereby the old worn world and every particle of it should be made wholly new material for you?" This thought seems to have been taken as a higher application of that concerning "the dew whereby the old, hard, peaked earth is made new each morning and shining with the last touch of the Artist's hand." (See "Literary Ethics," *Nature, Addresses and Lectures.*)

Page 132, note 1. Fouché, Napoleon's Minister of Police.

Page 133, note 1. In the journal for 1841 Mr. Emerson says, "I weary of dealing with people, each cased in his several insanity;" and, speaking of one, of the many who then sought him from afar, whom kindness and respect for his character prevented him from holding at arm's length, adds, "I am not large man enough to treat him firmly and unsympathetically as a patient, and if treated equally and sympathetically as sane, his disease makes him the worst of bores." They

would not let the Universal, only the particular mind manifest itself in them.

Page 133, note 2. With this may be compared the counsel to all persons not to talk of their ailments, to be found in the last pages of "Behavior."

Page 133, note 3. In "Character," in *Essays, Second Series*, is given the fine answer of Father Taylor, of the Seamen's Bethel in Boston, to the admonitions of a Doctor of Divinity. "My friend," he said, "a man can neither be praised nor insulted."

Page 134, note 1. Of a fine girl of so independent and original a character that her conventional friends were troubled, he wrote, "O maiden, come into port grandly, or sail with God the seas."

Page 136, note 1.

Denounce who will, who will deny,
And pile the hills to scale the sky;
Let theist, atheist, pantheist,
Define and wrangle how they list,
Fierce conserver, fierce destroyer, —
But thou, joy-giver and enjoyer,
Unknowing war, unknowing crime,
Gentle Saadi, mind thy rhyme;
Heed not what the brawlers say,
Heed thou only Saadi's lay.

"Saadi," *Poems.*

Page 137, note 1. In the English notebook, Mr. Emerson wrote, "An American, like a German, has many platforms of thought, but an Englishman requires to be treated with tenderness if he wishes to climb."

Page 137, note 2. Mr. Emerson's guests, especially the younger ones, remembered how he drew them out in conver-

sation and assumed their intelligence and virtue, — even their superiority. In conversation, as in the essays, he was always ready to ascend to a new floor and hoped that the new-comer might lead the way.

Page 139, note 1. The methods of the American horse-tamer and trainer, Rarey, were attracting great attention here, and even more in England, shortly before the publication of this book. And Mr. Emerson read with interest the accounts of these humble applications of great laws.

Journal, 1861. "Yesterday I saw Rarey's exhibition in Boston. What a piece of clean good sense was the whole performance, the teaching and the doing. An attack on the customary nonsense of nations in one particular."

Page 140, note 1. He called those people who wearied him with their conceits "monotones." "Tea, coffee, music, the press, tobacco, dancing, have been in turn denounced as the sole source of social and political degeneracy," he writes in 1832; and again, "But I dread autobiography, which usurps the largest part, sometimes the whole of the discourse of very worthy persons whom I know."

Page 142, note 1. "Who is the cultivated man? He who can tell me something of Shakspeare that I did not know, but perceive at once to be true.

"'There is the same difference between one learned and one unlearned,' said Aristotle, 'as between the living and the dead.'"

Page 144, note 1. The conditions of the early life of Mr. Emerson and his brothers were such as to debar them from "the accomplishments," and he felt their importance, within due bounds, in the bringing up of young people. He himself always had suffered far more than appeared from a sense of awkwardness in company, and "to know how to enter a room-

ful of people properly," if nothing else, he felt to be worth courses at a dancing-school. The riding of his forefathers' days had given place in his own to travel by stage or chaise, so that he was never proficient, but it appealed to his imagination and also he felt it an admirable "lesson in the art of power," so he took pains that his children should ride. The quotation is from the remarkable autobiography of Edward Lord Herbert, elder brother of George Herbert the poet, a book which Mr. Emerson valued.

Page 145, note 1. It was always hard for Mr. Emerson to visit or to take a vacation. Even when he yielded to the urgency of valued friends, his visits were but for a day or two, and then, if any opportunity offered, he would wander off alone to listen to the voice of the woods or of the ocean. His work, he felt, justified his existence, and he must not let slip the gift of each new day. He also felt that he must not defraud his hosts of its gift to them. He said

> That each might in his house abide,
> Therefore was the world so wide.

Page 146, note 1.

> I travelled and found it at Rome;
> . . . . . .
> And it lay on my hearth when I came home.
> "Fragments on The Poet," *Poems*, Appendix.

Page 146, note 2. Mr. Alcott's[1] virtue and genius were born in him, and he learned little from the world. Yet he, like many other New England youth, travelled in the South peddling, according to the demands of his customers, educa-

[1] *A. Bronson Alcott, his Life and Philosophy*, by F. B. Sanborn and William T. Harris. Boston: Roberts Brothers, 1893.

tion, or "Yankee notions" in the Connecticut sense, among the country towns and plantations. An exceedingly interesting account of these experiences is found in his biography.

Page 147, note 1. When invited to come to read lectures in England in 1847 he wrote to Carlyle: "This pleasing dream of going to England dances before me sometimes. It would be, I then fancy, that stimulation which my capricious, languid and languescent study needs. At home no man makes any proper demand upon me, and the audience that I address is a handful of men and women too widely scattered than that they can dictate to me that which they are justly entitled to say."

Page 147, note 2. The anæsthetic effects of sulphuric ether were discovered by Dr. Charles T. Jackson of Boston, the brother of Mrs. Emerson, by experiments upon himself. In 1846, he suggested to Mr. W. T. G. Morton, a dentist who had been his pupil, the value of this agent in surgery. After successfully using it in extraction of teeth, Mr. Morton brought it to the notice of Dr. J. C. Warren of the Massachusetts General Hospital, where the first surgical operations were successfully performed without pain, or consciousness to the patient, Mr. Morton administering the ether.[1]

Page 148, note 1. The need of access to the woods and waters of a quiet country village, yet not too far from the city, led Mr. Emerson to settle in the ancestral town. Yet the building of the Fitchburg Railroad in 1844 was a great boon to him, not only for his travel when lecturing, but for access to the libraries of the Athenæum and Harvard College, and the occasional meeting of stimulating friends at the Town and Country Club, and later the Saturday Club.

[1] See "History of the Discovery of Painless Anæsthesia," by E. W. Emerson, in the *Atlantic Monthly*, Nov., 1896.

Page 149, note 1. John Aubrey (1625–97), the English antiquary and writer. Among his works were *Letters written by Eminent Persons in the Seventeenth and Eighteenth Centuries*, consisting of memoirs of English poets, and a *Life of Hobbes*, neither published during his lifetime.

Page 149, note 2. Of Emerson's poet, who, he says, —

> Loved harebells nodding on a rock,
> A cabin hung with curling smoke,
> Ring of axe or hum of wheel
> Or gleam which use can paint on steel; —

he goes on to tell, —

> Nor loved he less
> Stately lords in palaces,
> Princely women hard to please,
> Fenced by form and ceremony,
> Decked by courtly rites and dress
> And etiquette of gentilesse.

Page 151, note 1. The more particularized form of some of these sentences in the journal (1850) may be of interest: "Call yourself preacher, peddler, lecturer, tinman, grocer, scrivener, jobber, or whatever lowest name your business admits, and leave your lovers to find the fine name. . . . How the curiosity is piqued by anecdotes of a man in plain gray clothes being Rufus King; of General Taylor's slouching farmer dress and averseness to regimentals; of Webster in broad straw hat and fisherman's gear at Marshfield; of Napoleon in plain suit in his glittering levee."

> For still the craft of genius is
> To mask a king in weeds.
>
> Quatrain, "Poet," *Poems*.

Page 151, note 2. From "The Tamer Tamed," Beaumont and Fletcher.

Page 153, note 1. Whilst Mr. Emerson was still held fast in the town as a preacher, away from the country, he wrote (1833): "If a man loves the city, so will his writings love the city; and if a man loves sweet-fern his writings will smell of it." From the car windows he could see his woods on Walden Ledge, and he said, "When I pass them on the way to the city, how they reproach me!"

Page 153, note 2. From Béranger's *Les Mirmidons, ou les Funérailles d'Achille.*

Page 154, note 1. Mr. Emerson ate what was set before him with natural appetite, but was simple in his tastes. If he spoke of a dish it was to praise it in an amusing manner, never to find fault with it. He discredited all special rules in diet, believed that a feast or dinner-party was a valuable contrast occasionally to simple fare, which he considered more elegant. He set wine before his guest, and took one glass with him. Discussions on the digestibility of food, he promptly suppressed, and if its composition was mentioned, he broke in with "Oh no! it is made of roses," or "It is a beautiful crystallization."

Page 155, note 1. At one time there was but one great-coat among the Emerson boys, and their schoolfellows recognized it, and would cry, "This is Ralph's day! To-morrow it will be Edward's turn!"

Page 156, note 1. The lines in the "Woodnotes," II., here come to mind, beginning —

> Whoso walketh in solitude,
> And inhabiteth the wood, . . .
> Into that forester shall pass,
> From these companions, power and grace.

Page 156, note 2. His rules to the earnest student have been often mentioned: *Room alone. Keep a Journal.*

Page 158, note 1. In the journal for 1850 this passage uses Tennyson's name where "Curfew" occurs in the essay, but merely in the abstract, with no personal application.

Page 159, note 1. "I find a mitigation or solace by providing always a good book for my journeys, as Horace, or Martial, or Goethe, — some book which lifts me out of prosaic surroundings, and from which I draw some lasting knowledge. A Greek epigram out of the anthology, a verse of Herrick or Lovelace, are in harmony both with sense and spirit." — "Inspiration," *Letters and Social Aims.*

Page 159, note 2. This extract, on the opening of the poet's eyes to the universal order and beauty, is from the journal of 1841: "You defy anybody to have things as good as yours. Hafiz defies you to show him or put him in a condition inopportune and ignoble. Take all you will, and leave him but a corner of nature, a lane, a den, a cow-shed, out of cities, far from letters and taste and culture; he promises to win to that second spot the light of moon and stars, the love of men, the smile of beauty, the homage of art. It shall be painted, and carved, and sung, and celebrated, and visited by pilgrimage in all time to come."

Page 161, note 1. Anaxagoras, the Ionian philosopher, came to Athens and did much to elevate the religious conceptions of the better class. He taught that God was the Divine Mind, explained the higher meaning of the mythology and opposed superstition, showing that prodigies were to be explained by natural causes. He showed the reason of eclipses. Popular feeling against his heresies caused his condemnation to death, but Pericles had his sentence commuted to banishment to Lampsacus, where he died, poor, but honored.

Page 162, note 1. Ben Jonson's *Epigram LXV.*, "To my Muse."

Page 163, note 1. See the motto "Heroism" in the *Poems*.

> Rose and vine-leaf deck buffoons;
> Thunder-clouds are Jove's festoons,
> Drooping oft in wreaths of dread,
> Lightning-knotted round his head;
> The hero is not fed on sweets,
> Daily his own heart he eats;
> Chambers of the great are jails,
> And head-winds right for royal sails.

Page 164, note 1. Dr. Holmes in his story of *Elsie Venner* dwells much on this necessary ripening of the rude blood through three generations as qualifying for the "Brahmin Caste" of New England.

In the journal for 1851, Mr. Emerson made this note: —

"In 'Natural Aristocracy,' or in 'Culture,' it needs to say, that the instinctive belief of mankind in melioration is plainly indicated in the care which each auto- or (alto-)biographer takes to show that the herd came of good blood; came of 'kenned folk;' that his ancestor was a gentleman two hundred years before."

Page 165, note 1. The doctrines of Amelioration and of Evolution so welcome to Emerson appear in a passage in the journal of 1851, in which he likens man, built up out of material of past animal life, to the sword-blades of Damascus, thus: —

"I wish I could get the fact about horse-shoe nails which, after being hammered and worn and recast and hammered and worn, are made up into Damascus steel, which is thus

a result and simmering down and last possibility of iron. I believe the tradition is fabulous, but such in nature are men, made up of monads, each of which has held governance of fish or fowl or worm or fly, and is now promoted to be a particle of man."

The following definition of Culture is from the journal of 1851. A similar passage occurs in "Natural History of Intellect" in the volume of that name.

"Culture, the height of Culture, highest behaviour, consists in the identification of the Ego with the Universe, so that when a man says, I think, I hope, I find, — he might properly say, the human race thinks, hopes and finds, — he states a fact which commands the understandings and affections of all the company, and yet, at the same time, he shall be able continually to keep sight of his biographical Ego. I had an ague, I had a fortune, my father had black hair, etc., as rhetoric, fun or footman to his public *Ego*, without impertinence or even confounding them."

Page 166, note 1. Mr. Emerson's method of dealing with the problem of Evil in the world, his security of faith that even the Furies and the hells are transient phases in a slow but sure ascension,

Lifting better up to best,

recalls an expression of Mr. Woodbury's, in his excellent little book,[1] with regard to the different weapons which Carlyle and Emerson used against falsehood, "which they destroyed, the one with lightning and the other with light."

1 *Talks with Emerson*, by Charles J. Woodbury. New York: Baker & Taylor Co.

BEHAVIOR

" How near to what is good is what is fair!
Which we no sooner see,
But with the lines and outward air
Our senses taken be."

These lines of Jonson express the charm which the graces had for the solitary New England scholar who believed himself sadly deficient in them. He used these verses as the motto to what a writer in a recent journal has called " his fine essay on Manners, which was the first study for his finer essay on Behavior." The allusion, in the last lines of the motto of this essay, to Endymion, whom sleeping the moon stooped to kiss, leaving the influence of that benediction while life lasted, is a statement of the author's own case. It recalls the opening verses of the " Ode to Beauty," written perhaps ten years earlier.

Page 170, note 1. George Sand's novel *Consuelo* was one of the few novels read and valued by Mr. Emerson, who alludes to it in the essay on " Books," in *Society and Solitude*, and in *Representative Men*.

Talma was an actor of great dignity and grace.

Page 170, note 2. In the *Dial*, in 1842, Mr. Emerson printed some verses called " Tact," which, though appearing in the first edition of the *Poems*, were so little poetical that he did not choose to keep them in the latest editions. Two verses are here given: —

What boots it thy virtue?
What profit thy parts?
The one thing thou lackest
Is the art of all arts.

. . . . .

This clinches the bargain;
Sails out of the bay;
Gets the vote of the senate
Spite of Webster and Clay.

Page 172, note 1.

I care not how you are dressed,
In coarsest weeds or in the best;

. . . . . .

But whether you charm me,
Bid my bread feed and my fire warm me.

"Destiny," *Poems.*

Page 173, note 1. Journal, 1855. "'T is a measure of culture, the number of things taken for granted. When a man begins to speak, the churl will take him up, by disputing his first words, so he cannot come at his scope. The wise man takes all for granted until he sees the parallelism of that which puzzled him with his own view."

Mr. Emerson was constantly annoyed by the discourtesy with which disputatious persons, or those who knew of no plane above that of the Understanding, attacked and baited Mr. Alcott from the outset in the "Conversations," so that he seldom was allowed to present his lofty and Platonic view to advantage. Mr. Alcott had no skill in dispute, even less than his friend, who found so much refreshment in the amplitude and height of his views, as presented in private, that he wished others should give the philosopher a fair hearing. Mr. Alcott's opponents were misled by the name "Conversations," which should have been "Philosophic Utterances."

Page 173, note 2. Asmodeus, a demon mentioned in the Book of Tobit in the Apocrypha, and in the Talmud. The keeping him out of mischief by setting him to spin sand into

ropes is alluded to in several places in Mr. Emerson's work, as in "Politics" and "Resources." In a fragment of verse he likens his own task of weaving his thoughts into a coherent tissue for an essay to that of this spirit.

> The Asmodean feat is mine,
> To spin my sand-heap into twine.

As for the "monotones," his fatigue found expression thus in the journal for 1855: —

"We are forced to treat a great part of mankind like crazy persons. We readily discover their mania and humor it, so that conversation soon becomes a tiresome effort. We humor a democrat, a whig, a rich man, an antiquary, a woman, a slaveholder and so on. All Dr. ——'s opinions are incipient insanities, and not very incipient either."

And again of his troublesome guests, who sulked when not exclusively allowed the floor at a social gathering: —

"How I hate these past and future birds who frown and attitudinize in cheerful parlors."

Page 175, note 1. The lecture on "Aristocracy" in *Lectures and Biographical Sketches*, though dealing with Natural Aristocracy, has interest in this connection.

Page 176, note 1. John Quincy Adams is, without doubt, described in this passage. A very similar account of his appearance on public occasions is given by Mr. John T. Morse, Jr., in his biography of the younger Adams.

Page 176, note 2. The Emir Abd-el-Kader, whose energy and courage made him for sixteen years a terror to the French army in Algiers, was finally captured in 1847. He became the friend of General Daumas, who edited an exceedingly interesting book entitled *Les Chevaux du Sahara*, in which he recorded what the Emir told him of the Arab

horse, the tradition of his origin, the texts from the Koran concerning him, his breeding, treatment and performance, and also of the customs and modes of thought and action of the Arabs of the Desert. Mr. Emerson took great pleasure in this book.

Page 178, note 1.

> With beams December planets dart
> His cold eye truth and conduct scanned.
>
> Quatrain "S. H.," *Poems.*

Page 179, note 1. In each of the poems on The Initial, The Dæmonic and The Celestial Loves are remarkable passages on the eyes and their powers. In the motto to the next essay in this volume it is said that the sentiment of worship, "miscalled Fate,"

> greeted in another's eyes
> Disconcerts with glad surprise.

Page 181, note 1. Mr. Emerson's eyes were of a clear, rather dark blue. He looked his guest kindly and searchingly in the eyes on his arrival, but, in talking with him, he looked fixedly rather beside than at him, while answering his questions not directly, but suggestively. His look was not too personal to others. In lecturing, he kept his eyes for the most part on his manuscript, but, especially in a speech on some important public issue, he emphasized the strong sentences and made them far more telling by his steadfast forward look or sudden fearless glance.

Page 182, note 1. The book of Winckelmann on Greek Art was often referred to by Mr. Emerson. Johann Caspar Lavater, the Swiss mystic, wrote a remarkable work on Physiognomy in men and animals, in which he pushed his theories to a ludicrous extreme. His *Physiognomische Fragmente zur*

Beförderung der Menschenkentniss und Menschenliebe was published in 1775–78.

Page 182, note 2. "A man's attire, and excessive laughter, and gait, shew what he is." — Apocrypha, Ecclesiasticus xix. 30.

Page 182, note 3. Louis de Rouvroi, Duke of Saint-Simon (1675–1755), a writer of interesting *Mémoires*, which because of their bold and satirical character did not obtain full publication until 1829. Jean François Paul de Gondi, Cardinal de Retz (1614–79), a man of loose morals, but much ability, became Cardinal, and Archbishop of Paris. He had many vicissitudes of fortune, being an opponent of Richelieu and Mazarin, and had to take refuge in Spain for some years. His *Mémoires* cover an interesting period. Pierre Louis, Count Roederer (1754–1835), a man of letters who was a statesman of remarkable intelligence and address, which saved him, although of the moderate party, in the French Revolution, throughout which he was very active. Under Napoleon he occupied places of importance, but after the return of the Bourbons he devoted himself to literature. Among his writings are the *Chronique de Cinquante Jours* and *Mémoires pour servir a l'histoire de la Société polie en France.*

Page 183, note 1. "What talent had this second Charles, that he could hold his place among the Wrens, Hooks, Newtons, Flamsteeds, Halleys, Bentleys, Pettys, Coventrys that clustered in his 'Royal Society,' and atone for the harpies and dragons and all unclean beasts which masqueraded in titles around him?"

During his lecturing expeditions Mr. Emerson enjoyed the opportunity of seeing and hearing the speech of men of affairs. He wrote, perhaps in 1852: —

"I am greatly pleased with the merchants. In railway cars

and hotels it is common to meet only the successful class and so we have favorable specimens, but these discover more manly power of all kinds than scholars; behave a great deal better, converse better, and have independent and sufficient manners."

Yet he sees his compensations as a scholar, for a different aspect of the same subject is given in an earlier journal (1845):

"Geniality, yes, very important, but so is substance. The entrance of a scholar put a whole insurance office to flight. Every elegant loafer steals out when *he* comes in. He deplores this Medusa-masque which scares every one from his side. The merchant he admires. See how long their conversation lasts in the rail-car! What can they have to say, that is still so fresh and so much? Yes. But they are unhappy as soon as they are alone — and he is unhappy as soon as he is not alone."

Page 185, note 1. Fuseli was banished from Switzerland for some political indiscretion. His drawing was praised by Sir Joshua Reynolds, and in time he became professor of painting in the Academy. He wrote a *Life* of Reynolds. James Northcote, a pupil of Reynolds, became a portrait painter. His disposition and manners made him unpopular.

Page 187, note 1. From *Pericles and Aspasia*, by Walter Savage Landor.

Page 188, note 1. This, without doubt, was the speech of Mr. Emerson's eccentric aunt, Mary Moody Emerson. His account of her is included in *Lectures and Biographical Sketches.*

Page 189, note 1. Journal, 1841. "Be calm, sit still in your chair, though the company be dull and unworthy. Are you not there? There then is the choir of your friends; for subtle *influences* are always arriving at you from them, and you represent them, do you not? to all who stand here.

"It is not a word that 'I am a gentleman, and the king is

no more,' but is a fact expressed in every word between the king and a gentleman."

Page 190, note 1. Jean Jacques Champollion-Figeac, the archæologist and successful expounder of Egyptian hieroglyphics.

Page 191, note 1. Franz Heinrich Jacobi, the German philosopher and correspondent of Goethe.

Page 195, note 1. Journal, 1852. "We tell our children and ourselves not to regard other people's opinion, but to respect themselves, and we send them to school or to company and they meet (as we have so often met) some *animosus infans*, some companion rammed with life, whose manners tyrannize over them. They have no weapon of defence against this weapon; a pound will weigh down an ounce in spite of all precepts. A quality of a different kind is yet a counterpoise: as a gas is a vacuum to every other gas."

Page 196, note 1. Journal, 1850. "My prayer to women would be, when the bell rings, when visitors arrive, sit like statues."

Page 196, note 2. Compare the passage in "The Celestial Love" beginning —

> For this is Love's nobility, —
> Not to scatter bread and gold.

Page 197, note 1. "Hear what the morning says and believe that," was one of Mr. Emerson's finest utterances. There is a passage on morning influences in "Inspiration," in connection with Goethe's poem "Musagetes," in *Letters and Social Aims*.

Page 197, note 2. A positive rule which Mr. Emerson taught by constant example was, Never talk about yourself: that is, your personal self; as far as you are universal and ideal it is permitted.

Page 197, note 3. Journal, 1845. "There are persons who are always in fashion; and style and fashion and aristocracy bends itself to them, denies itself to be possessed of them."

WORSHIP

The suggestion or request has more than once been made that the essays of Emerson on Worship, The Over-Soul, The Sovereignty of Ethics, Spiritual Laws and Immortality be collected into one volume as a "religious work." This has never been done, for such grouping seemed inappropriate to the history of the writer and the character of his works. Although his conduct of public worship and his thoughts on revealed or natural religion, delivered from the pulpit, had caused doubt or alarm to those to whom faith or custom made certain forms or doctrines seem essential, a few years after he resigned his charge they heard kindred thoughts with increasing interest and pleasure in his week-day courses on "The Philosophy of History," "Human Culture" and "Human Life." As the great laws, alike for matter and spirit, everywhere prevail, it became his office to show, as he said in an early verse, that

> In the darkest, meanest things
> There alway, alway something sings.

So, whatever the title of the lecture or essay might be, whether it dealt with farming or politics, education or poetry or aristocracy, the ascension from simple every-day matters, from symbol to meaning, was sure to be found somewhere. Even dark Nemesis is made beneficent. In the first essay in this volume Mr. Emerson said, "But to see how fate slides into freedom

and freedom into fate, observe how far the roots of every creature run, or find if you can a point where there is no thread of connection. . . . This knot of nature is so well tied that nobody was ever cunning enough to find the two ends."

This doctrine of Unity he also presents in an astronomic image in "Uriel" and elsewhere: —

> Line in Nature is not found,
> Unit and Universe are round.
> In vain produced, all rays return,
> Evil will bless and ice will burn.

So subjects as diverse as Fate, Power, Wealth, Culture and Behavior, Emerson could not present quite apart from one another, but as parts of a wondrous tissue. More than that, Deity says, as in "Brahma:" —

> They reckon ill who leave me out, —

and the workings of Spirit appear in all, — the Universal Mind or Over-Soul of which each human being is a channel. "Worship" therefore fitly follows the others, and its motto tells of man's inalienable inheritance of God.

Page 201, note 1. Ralph Cudworth (1617–88), an English philosophic divine. His principal work was *The True Intellectual System of the Universe*, with purpose to establish belief in human liberty as against fatalism. He also wrote a *Treatise concerning Eternal and Immutable Morality*.

While a student at Harvard College Mr. Emerson read Cudworth with great pleasure, because by this author he was introduced to the teachings of Plato.

Page 202, note 1. Mr. Emerson said one should not think

about one's example in good deeds, "but act always from the simplest motive." The celestial bodies and their ordered motion were a source of inspiration to him.

> With aim like yours
> I watch your course,
> Who never break your lawful dance
> By error or intemperance.
> O birds of ether without wings!
> O heavenly ships without a sail!
> O fire of fire! O best of things!
> O mariners who never fail!
> Sail swiftly through your amber vault,
> An animated law, a presence to exalt.
>
> "The Poet," *Poems*, Appendix.

Page 202, note 2. Young, *Night Thoughts.*

Page 203, note 1. In his later years Mr. Emerson was pleased with Bret Harte's first stories in *The Luck of Roaring Camp;* and glad to know of the young author, like Seyd in his own "Beauty," that

> In dens of passion and pits of woe
> He saw strong Eros struggling through,
> To sun the dark and solve the curse.

Page 203, note 2. Mr. Emerson made visits to the Shakers of Harvard and Shirley once and again, and had friendly and respectful relations with their elders, with whom he occasionally sat and talked in the cars on their way to Boston.

Page 204, note 1. In some sheets on the New Religion, which perhaps were in "Worship" when first delivered, is the following passage, a part of which was later used in "The Preacher" (*Lectures and Biographical Sketches*): —

"I see movement, I hear aspirations, but I see not how the

Great God prepares to satisfy the heart in the new order of things. No church, no state, emerges. When we have extricated ourselves from all the embarrassments of the social problem, the oracle does not yet emit any light on the *mode* of individual life. A thousand negatives it utters, clear and strong on all sides; but the sacred affirmative, it hides in the deepest abyss. We do not see that heroic resolutions will save men from those tides which a most fatal moon heaps and levels in the moral emotive and intellectual nature. It looks as if there was much doubt, much waiting, to be endured by the best, — the heavy hours. Perhaps there must be austere elections and determinations before any clear vision of the way is given. Yet eternal joy and a light heart dwell within the muse for ever and ever, and the austerity of her true lovers can never be harsh or moping."

Page 205, note 1. *Iliad*, xxi. 455.

Page 205, note 2. Both of these stories of King Olaf's methods of convincing his subjects of the beauty of the Christian religion are from the Saga of King Olaf Trygvesson in volume one of Laing's *Heimskringla*. The incident of Raud the Strong is told in Longfellow's fine rendering of the Olaf Saga in *Tales of a Wayside Inn*.

Page 206, note 1. "Mathen" means moths or worms. The extract is from "Merlin" in Ellis's *Early English Metrical Romances*, but Mr. Emerson in some degree modified the old spelling.

Page 207, note 1. From *The Legend of Good Women*. In *English Traits* Mr. Emerson quotes the monk's story of King Richard's prayer, as showing the British spirit.

Page 207, note 2. With disgust tempered by his sense of humor, Mr. Emerson, on his return from church one Sunday in 1837, wrote: —

"The pagan theology of our churches treats Heaven as an inevitable evil which, as there is no help against, the best way is to put the best face on the matter we can. 'From whence,' said the good preacher in his prayer, 'we shall not be able to return.' Truth will out."

Page 207, note 3. Probably alluding to some communities then recently established in the Middle States, in which Free Love was one of the articles of faith.

Page 209, note 1. The "spiritual" manifestations in the shape of knockings had invaded Concord at this time. Of their chief exponent, a humble maker of pocket-books in Concord, Mr. Emerson used to say, "Mr. M—— is a great wag." Judge Hoar remarked to a lady, who was suggesting that there might prove to be something in these manifestations, "But you will admit, my dear lady, that this treasure, if such it be, is vouchsafed to us in earthen vessels."

Mr. Thoreau wrote, in his disgust, that his neighbors in Concord believed in spirits that the very bullfrogs in their meadows would blackball, that no respectable junk-bottle would condescend to hold for one moment; and said that if he could be made to believe in such a heaven as the Spiritualist believed in, he "would take stock in the first Total Annihilation Company that offered."

Mr. Emerson's aversion to low peeping and prying into what was wisely veiled is shown in one of his earlier lectures, "Demonology," printed in *Lectures and Biographical Sketches.*

Page 209, note 2. This phrase, which, at the time these lectures were read, was much in the mouths of the brave opponents of human slavery, then propped by the law of the land, is thus alluded to by Mr. Emerson in his journal: "The worst symptom I have noticed in our politics lately is

the attempt to make a gibe out of Seward's appeal to a higher law than the Constitution, and Webster has taken part in it. I have seen him [Seward] snubbed as 'Higher-Law Seward.'" In Mr. Emerson's lecture on the "Fugitive-Slave Law," read in New York on March 7, 1854, he says of Webster, "He did as immoral men usually do, made very low bows to the Christian Church, and went through all the Sunday decorums, but when allusion was made to the question of duty and the sanctions of morality, he very frankly said at Albany, 'Some higher law, something existing somewhere between here and the third heaven, — I do not know where.' And, if the reporters say true, this wretched atheism found some laughter in the company."

Page 212, note 1. In the first series of the *Biglow Papers*, Mr. Lowell made an important and witty attack on the aggressive imperialism of that day, with its watchwords as to "our Destiny," and the "Anglo-Saxon idea" (recently revived by public speakers). His rustic private from Massachusetts in the Mexican War begins to see through the politicians' oratory, and writes home, —

"Ef these creeturs
Thet stick an Anglosaxon mask onto State-prison feeturs
Should come to Jaalam Centre fer to argify an' spout on 't,
The gals 'ould count the silver spoons the minnit they cleared out on 't."

Page 213, note 1. Attributing the lack of faith to a mere surface view, Mr. Emerson wrote at about this period in a lecture on Character, "Given the insight, and a man will find as many beauties and heroes and strokes of genius close by him as Dante or Shakspeare beheld. . . . You find the times and places mean — stretch a few threads over an Æolian harp and put it in the window, and listen to what it says of

the times and of the heart of Nature. You shall not believe the miracle of Nature is less, the chemical power worn out. Watch the waking morning, or the enchantments of the sunset!"

Page 213, note 2. Here he brings forward his belief, comforting and inspiring, in the Universal Mind, the Over-Soul, found in the old religions of Asia, its Christian expression being in the words, "In Him we live and move and have our being."

In his Oration at Waterville in 1841, Mr. Emerson had said, "Not thanks, not prayer seem quite the highest or truest name for our communication with the infinite, — but glad and conspiring reception, — reception that becomes giving in its turn, as the receiver is only the All-Giver in part and in infancy. I cannot, — nor can any man, — speak precisely of things so sublime, but it seems to me the wit of man, his strength, his grace, his tendency, his art, is the grace and the presence of God. It is beyond explanation. When all is said and done, the rapt saint is found the only logician. Not exhortation, not argument becomes our lips, but pæans of joy and praise. But not of adulation: we are too nearly related in the deep of the mind to that we honor. It is God in us which checks the language of petition by a grander thought. In the bottom of the heart it is said: 'I am, and by me, O child! this fair body and world of thine stands and grows. I am: all things are mine: and all mine are thine.'"

In the journal for 1845 he wrote, "On great questions of thought the company become aware of their unity, aware that the thought rises to an equal height in all bosoms, that all have a spiritual property in what was said as well as the sayer."

The word *ecstasy* in the next sentence in the text bears its exact classical meaning of the soul taking a *station outside* its

lower personality; as Galahad, seeing that it was written on the *Siege Perilous* at the Round Table, that who should sit therein should lose himself, at once sat in it, crying, —

"If I lose myself, I save myself!"

Page 214, note 1.

See thou bring not to field or stone
The fancies found in books;
Leave authors' eyes and fetch your own,
To brave the landscape's looks.
"Waldeinsamkeit," *Poems.*

Page 215, note 1. "What anthropomorphists we are in this, that we cannot let moral distinctions be, but must mould them into human shape! 'Mere morality' means — not put into a personal master of morals." — "Sovereignty of Ethics," *Lectures and Biographical Sketches.*

Page 215, note 2. This passage recalls that in which Thoreau speaks of "the charm of Nature's demeanor towards us; strict conscientiousness and disregard of us when we have ceased to have regard for ourselves. So she can never offend us. How true she is, and never swerves. In her most genial moment her laws are as steadfastly and relentlessly fulfilled, though the Decalogue is rhymed and set to sweetest music, as in her sternest."

Page 216, note 1. Mr. Emerson wrote in "Nature:" — "In the uttermost meaning of the words, thought is devout and devotion is thought. Deep calls unto deep."

For the religion of his fathers in their day Mr. Emerson had great respect. He said of the old Puritanism, in his sketch of Dr. Ripley, that, however in its last days it declined into formalism, in the heyday of its strength it had planted and

liberated America. To this purpose is the following, from a stray sheet: "Religion has failed; yes, the religion of another man has failed to save me. But it has saved him. We speak of the past with pity and reprobation, but through the enormities, evils, and temptations of the past, saints and heroes have slipped into heaven. There is no spot but has been a battlefield. There is no religion, no church, no sect, no year of history, but has served men to rise by, to scale the walls of heaven and feast with angels. Our fathers are saved; the same conflicts have always stood as now with slight shiftings of scene and costume."

Page 217, note 1. This thought is found in the poem which serves as motto to "Fate" in this volume. With this may be compared the lines, in the Appendix to the *Poems*, about the crowning grace that befalls the Poet, —

> The purging of his eye
> To see the people of the sky.

Page 218, note 1. *Quantus amor, tantus animus*, is the motto of one of the journals. "Love is the solution of mine and thine," he wrote in an early essay. The omnipresent working of the god Love in a higher sense than the Greek conception is celebrated in the poem "Eros."

Page 219, note 1. Celestial motion, and polarity everywhere, were constantly used as symbols by Mr. Emerson, as in "Compensation:" —

> The lonely Earth amid the balls
> That hurry through the eternal halls,
> A makeweight flying to the void,
> Supplemental asteroid,
> Or compensatory spark,
> Shoots across the neutral dark.

And in "The Sphinx:" —

> The journeying atoms,
> Primordial wholes,
> Firmly draw, firmly drive,
> By their animate poles.

Page 219, note 2. In "Circles" he says that all nature is "the rapid efflux of goodness executing and organizing itself."

Page 220, note 1. This quality of Napoleon is dwelt upon in *Representative Men*.

Page 221, note 1. The epilogue to Beaumont and Fletcher's play, *An Honest Man's Fortune*, was admired by Mr. Emerson, especially the lines, —

> "Our acts our angels are, or good or ill,
> Our fatal shadows that walk by us still."

It is printed in his collection of verse, *Parnassus*.

Page 221, note 2. Probably from the Vishnu Purana.

Page 221, note 3. Ἀεὶ γὰρ εὐπίπτουσιν οἱ Διὸς κύβοι, The dice of Zeus always fall aright, is a fragment from a lost play of Sophocles.

Page 223, note 1. Mr. Emerson embodied his thoughts on man's debt to the safeguards against sin in a little poem, written early, called "Grace." His friend Rev. William H. Channing made use of it in his portion of the memoir of Margaret Fuller Ossoli (the joint work of himself, Rev. James Freeman Clarke and Mr. Emerson), crediting it there to George Herbert. When the manuscript came to Mr. Emerson, he wrote to Mr. Channing, saying that the verses, to which he had done the unspeakable honor of attributing them to Herbert, were his own, and asked him to omit them. They are printed in the Appendix to the *Poems*.

Page 224, note 1.

Every thought is public,
Every nook is wide;
Thy gossips spread each whisper,
And the gods from side to side.
"Hush," Quatrain, *Poems.*

Page 224, note 2. Journal, 1851. "To every reproach I know but one answer, namely, to go again to my own work. 'But you neglect your relations.' Yes, too true; then I will work the harder. 'But you have no genius.' Yes; then I will work the harder. 'But you have no virtues.' Yes; then I will work the harder. 'But you have detached yourself and acquired the aversation of all decent people: you must regain some position and relation!' Yes, I will work the harder."

Page 225, note 1. Journal. "I have no knowledge of trade. There is not a sciolist who cannot shut my mouth and my understanding by strings of facts that seem to prove the wisdom of tariffs. But my faith in freedom of trade, as the rule, returns always. If the Creator has made oranges, coffee and pineapples in Cuba and refused them to Massachusetts, I cannot see why we should put a fine on the Cubans for bringing these to us, — a fine so heavy as to enable Massachusetts men to build costly palm-houses and glass conservatories under which to coax these poor plants to ripen under our hard skies, and thus discourage the poor planter from sending them to gladden the very cottages here. We punish the planter there and punish the consumer here for adding these benefits to life. Tax opium, tax poisons, tax brandy, gin, wine, hasheesh, tobacco and whatever articles of pure luxury, but not healthy and delicious food."

Page 226, note 1. "We say, Dear God, the life of man is not by man, it is consentaneous and far-related. It came with the sun and nature, it is crescive and vegetative, and it is with it as with the sun and the grass. The powers that I want will be supplied, as I am supplied, and the philosophy of trust is sustained by all the oracles of the universe." — Sheet from an old lecture.

Page 228, note 1. Filippo Neri (1515–95), a Florentine priest remarkable for his energy and humanity, guided by good sense and humor, with marked executive ability. He was the founder of the fraternity called the Most Sacred Trinity of the Pilgrims and the Convalescents, for the help of both these classes of persons. He also founded and was long the governor of the Congregation of the Oratory, a community of secular priests. In 1622 he was canonized.

Page 229, note 1. "Character makes flesh and blood comely and alive, adorns wrinkles and silver hairs." — Lecture on "Character," 1842.

Page 230, note 1. In the journal for 1842 this passage ends thus: "I will speak the truth also in my secret heart, or think *the truth* against what is called God."

Page 232, note 1. "The astronomers are very eager to know whether the moon has an atmosphere: I am only concerned that every man have one." — "Aristocracy," *Lectures and Biographical Sketches.*

Page 233, note 1.

> Chambers of the great are jails,
> And head-winds right for royal sails.
>
> "Heroism," *Poems.*

Journal, 1830. "We are to be so humble as to be of the greatest possible service to all men. We are to be always accessible to truth, as the proud are not. Yet every sin are we

to scorn with an imperial superiority. Then to keep an independence of all men — dazzling men and bad men — how hard! It needs this great equilibrium, the relation to God which sets all right."

Page 236, note 1. Benedict is of course mythical, but there is much biography and autobiography in the picture. "Guy," and the forester in "Woodnotes," I., in the *Poems* may be brought to mind by some of the sentences.

Page 238, note 1. "From God appeal to the God of God" [truth], he said, in the lecture "Character" in 1842. The beautiful poem of William Allingham called "The Touchstone" is called to mind here. It was a favorite of Mr. Emerson's and is included in his *Parnassus*.

Page 238, note 2. Journal, 1844. "Once 'the rose of Sharon perfumed our graves,' as Behmen said; but now if a man dies, it is like a grave dug in the snow; it is a ghastly fact abhorrent to nature, and we never mention it. Death is as natural as life, and should be sweet and graceful."

Page 239, note 1. Journal. "What is the Fall, what Sin, what Death, with this eternal Soul under us originating benefit for evermore?"

Page 241, note 1. While still the minister of the Second Church, Mr. Emerson made the following entry in the book which he called "Sermons and Journal:" —

"May 3d, 1828. It is proposed as a question whether the business of the preacher is not simply to hunt out and to exhibit the analogies between Moral and Material nature in such manner as to have a bearing upon practice."

In his course given in Boston in the winter of 1836–37, in Lecture VI., "Religion," he said: —

"The man of this age must be matriculated in the university of sciences and tendencies flowing from all past periods.

He must not be one who can be surprised and shipwrecked by every bold and subtle word which malignant and acute men may utter in his hearing; but should be taught all skepticisms and unbeliefs, and made the destroyer of all card houses and paper walls, and the sifter of all opinions, by being put face to face from his infancy with Reality.

"A man who has accustomed himself to look at all his circumstance as very mutable; to carry his possessions, his relation to persons and even his opinions in his hand, and in all these to pierce to the principle and moral law, and everywhere to find that; has put himself out of the reach of all skepticism; and it seems as if whatever is most affecting and sublime in our intercourse, in our happiness, and in our losses tended steadily to uplift us to a life so extraordinary, one might say superhuman."

Page 241, note 2. In "Self-Reliance" is this sentence, indicating the attitude receptive of the great Self, the Over-Soul, which befits the worshipping human being: —

"We lie in the lap of immense intelligence, which makes us receivers of its truth and organs of its activity. When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage to its beams."

CONSIDERATIONS BY THE WAY

Among the persons who attended Mr. Emerson's courses of lectures were many who were attracted by his personality, or by friendship, or by his growing fame. Some among these would have found it hard to follow his thoughts' subtile thread, connecting his periods, or ascend to its higher levels.

To these there would have been comfort in a lecture like the present, not professing to deal with an abstract theme, — Fate or Illusion or the like, — but, below the clouds, with the day and its chances, esteemed "good" or "evil," yet all helpful in the end, human, and with a tone of cheerful health.

Merlin, the Cymrian bard and enchanter in the legends, still had a charm for this poet and seer of the latter days, and all the fragmentary remains of the songs of the Bards Mr. Emerson read with keen interest. The power of the poet, because a transmitter of divine truth, often in veiled form, yet

> "Clothing the palpable and the familiar
> With golden exhalations of the dawn,"

was the one beneficent magic for him.

In his second volume of poems, *May Day*, appeared the "Song of Merlin," which, though a paraphrase of some of the Bardic Fragments, and probably with no connection with the motto of this chapter, might precede it.

> Of Merlin wise I learned a song, —
> Sing it low, or sing it loud,
> It is mightier than the strong,
> And punishes the proud.
> I sing it to the surging crowd, —
> Good men it will calm and cheer,
> Bad men it will chain and cage.
> In the heart of the Music peals a strain
> Which only angels hear;
> Whether it waken joy or rage,
> Hushed myriads hark in vain,
> Yet they who hear it shed their age,
> And take their youth again.

In the motto poem Merlin gives wise counsels to the son of the great chieftain Cyndyllan: The world is as open and fresh for you as for Adam; man's hope lies in the better future; do not swaddle yourself with tradition or clog yourself with wealth; live close to nature for health and cheer; show this secret joyfully to others; your own spot of earth is best for you, and all things, including love, are there for you; in your work, if rightly chosen, is such joy that you will ask little time for play, but friendship implies eternity.

Page 246, note 1. When you learn to steer by the compass of the Over-Soul, and that "every wave is charmed," you are ready to "come into port bravely or sail with God the seas."

Page 247, note 1. Amusement, as such, had little attraction for Mr. Emerson, for his thought and reading and work called him, and his joy was in the study of nature and man. A day was a sacred gift, and to be accounted for by each person by some honest work of hand or brain or heart. For a person to devote a fresh morning to a novel or to a game seemed to him unworthy trifling with life. To go to the wood or the shore, especially if alone, was another matter: it might be an act of devotion, or a search for knowledge or inspiration.

> "How dull it is to pause, to make an end,
> To rust unburnished, not to shine in use!
> As though to breathe were life! Life piled on life
> Were all too little."
>
> Tennyson, "Ulysses."

Page 249, note 1. Of this sentence, and of the next paragraph, Dr. Holmes says, in his *Ralph Waldo Emerson*,

"Here we have the doctrine of the 'saving remnant' which we have since recognized in Mr. Matthew Arnold's well-remembered lecture. . . . After reading what Emerson says about 'the Masses' one is tempted to ask whether a philosopher can ever have 'a constituency' and be elected to Congress. Certainly the essay . . . would not make a very promising campaign document."

Page 249, note 2. Here, after his wont, leaving the modifications to another paragraph or essay, Mr. Emerson gave his statement full swing. The bad politics of the day, and the stooping of public men to court the multitude which they should enlighten and lead, no doubt gave heat to the utterance. None the less he had faith in the Republic and in true democracy reconcilable with "natural aristocracy." To give man his true dignity and scope he must be taken out of the herd that follows the bell-wether. His own work in life was to teach man his worth and possibilities, and that Mr. Emerson sincerely believed in these was shown by his daily attitude towards humble neighbors, or young people, or servants. Moreover, the service was reciprocal, for he said he found that every man could teach him something. His harshness is only for the man who sacrifices his manhood for the mass. Later in the essay he says that if a man is, he is wanted; that he is here is proof that he ought to be. "When I see the doors by which God enters into the mind; that there is no sot or fop, ruffian or pedant into whom thoughts do not enter by passages which the individual never left open, I can expect any revolution in character." — "Education," *Lectures and Biographical Sketches.*

Page 251, note 1. In the preceding decade the influence of Fourier, Saint-Simon and others had given rise to many experiments in communistic life. Mr. Emerson had no faith

in these. Solitude and self-help were a man's best instructors and might fit him to "leaven the lump" of society.

Page 254, note 1.

Unit and Universe are round:
In vain produced, all rays return,
Evil will bless and ice will burn.

"Uriel," *Poems.*

Page 255, note 1.

"But who, if he be called upon to face
Some awful moment to which Heaven has joined
Great issues, good or bad for human kind,
Is happy as a lover, and attired
With sudden brightness like a man inspired."

Wordsworth, "Character of the Happy Warrior."

Page 256, note 1.

The Cossack eats Poland
Like stolen fruit;
Her last noble is ruined,
Her last poet mute:
Straight, into double band
The victors divide;
Half for freedom strike and stand; —
The astonished Muse finds thousands at her side.

"Ode, inscribed to W. H. Channing," *Poems.*

Page 256, note 2. In the poem "Monadnoc" is a passage on the contrast of the rude population around with the uplifting grandeur of the mountain, but the poet presently finds that

The World-soul knows his own affair,
Forelooking, when he would prepare
For the next ages men of mould.

Page 258, note 1. Chaldæan oracle, attributed to Zoroaster.

Page 258, note 2. Shakspeare, *Measure for Measure*, Act V., Scene 1.

Page 259, note 1. Compare "The Park" in the *Poems*.

Page 260, note 1. In his journal of 1833 Mr. Emerson said that his brother "Charles's *naïf* censure last night provoked me to show him a fact apparently entirely new to him, that my entire success, such as it is, is composed wholly of particular failures, every public work of mine of the least importance having been, probably without exception, noted at the time as a failure."

In the poem "Spiritual Laws" it is said, —

> The living Heaven . . .
> . . . . . .
> Quarrying man's rejected hours,
> Builds therewith eternal towers;
> . . . . . .
> Grows by decays,
> And, by the famous might that lurks
> In reaction and recoil,
> Makes flame to freeze and ice to boil;
> Forging, through swart arms of Offence,
> The silver seat of Innocence.

Page 261, note 1. In the journal for 1856 these tests are more strikingly given. "*Culture*. Set a dog on him; set a highwayman on him; set a woman on him; try him with money. King Alfred, King Richard, Cromwell, George Borrow even, might stand these tests."

Page 262, note 1. In the motto to one of the early essays, Mr. Emerson, after enumerating the alarming Experiences, humanity's disguised friends, says, —

Little man, least of all,
Among the legs of his guardians tall,
Walked about with puzzled look.
Him by the hand dear Nature took,
Dearest Nature, strong and kind,
Whispered, "Darling, never mind!
To-morrow they will wear another face,
The founder thou; these are thy race!"

"Experience," *Poems*.

Page 263, note 1. Some persons have supposed that Mr. Emerson's apparent want of sympathy with sickness was due to his having never known it. It is true that from the time he came to Concord his health was almost uniformly good, and he bore well severe exposure in his winter lecturing. But in his youth he had much suffering and interruption to his studies from rheumatism, bad eyes and especially a persistent and threatening cough, on account of which he had to spend the winter of 1827 in the South. By good fortune and timely good sense and a certain toughness of constitution he came through his period of weakness, but his quiet courage and patience were well tested. In the Appendix to the *Poems* is a juvenile scrap, written while ill at St. Augustine, beginning, —

I bear in youth the sad infirmities
That use to undo the limb and sense of age.

In his view, to be sick was not the crime, except in so far as it resulted from broken laws, but to misbehave when sick and give way to selfishness and fear. Though hard for him to understand or reconcile himself to sickness, he was tender to sufferers from acute illness. Nervous troubles he could hardly understand or pardon.

Page 264, note 1. In stanza v. of the "Fragments on The Poet" (see *Poems*, Appendix), beginning with lines which

occur in the motto to this chapter, the joy and blessing of the poet's lot remote from strife is told, as also in "Saadi."

The proverb from Holland with which the next paragraph opens was often in Mr. Emerson's mouth, as to the preservative effect of beauty to all composition.

Page 268, note 1. While studying at Divinity Hall in November, 1828, Mr. Emerson wrote: "Don't you see you are the Universe to yourself? You carry your fortunes in your own hand. Change of place won't mend the matter. You will weave the same web at Pernambuco as at Boston, if you have only learned to make *one* texture."

Page 269, note 1.

> If Thought unlock her mysteries,
> If Friendship on me smile,
> I walk in marble galleries,
> I walk with kings the while.
>
> "Walden," *Poems*, Appendix.

Page 270, note 1. The two consecutive texts in the Proverbs of King Solomon —

"Answer not a fool according to his folly, lest thou also be like unto him.

"Answer a fool according to his folly, lest he be wise in his own conceit" —

seem to have been in Mr. Emerson's memory. He sometimes spoke very amusingly of the evidence in the Scriptures that the fools must have been prevalent and insistent in Ancient Judæa, as shown by the eager bitterness with which, when the fool is mentioned, the subject on hand is dropped for the moment to dwell on this calamitous interruption to the peace and pursuits of the righteous.

Page 270, note 2. The Muse gave the poet an example

of how truth should be spoken, impersonally and coldly, for she, —

> When she spread her dearest spells,
> Feigned to speak to some one else.
> I was free to overhear,
> Or I might at will forbear;
> Yet mark me well, that idle word
> Thus at random overheard
> Was the symphony of spheres," etc.
>
> "Fragments on The Poet," *Poems*, Appendix.

Elsewhere Mr. Emerson said, "Truth ceased to be truth when polemically stated."

Page 272, note 1.

> My careful heart was free again,
> O friend, my bosom said,
> Through thee alone the sky is arched,
> Through thee the rose is red;
> All things through thee take nobler form,
> And look beyond the earth,
> The mill-round of our fate appears
> A sun-path in thy worth.
>
> "Friendship," *Poems*.

Page 273, note 1. The motto of this chapter ends with urging friendship as an argument for immortality. Like Immortality, Mr. Emerson says in his essay on "Friendship," "it is too good to be believed." In the Appendix to the *Poems* is printed the following verse, called Eros, from the *Dial*: —

> They put their finger on their lip,
> The Powers above;
> The seas their islands clip,
> The moons in ocean dip,
> They love, but name not love.

Page 274, note 1. This "convenient distance" was a carefully chosen word, two edged. For a man whose work specially called him to solitude, yet who needed and valued society, that distance had to be nicely graded.

Page 276, note 1. He thought out the other party's point of view so naturally and justly that he was always loved or respected by those about him.

Page 277, note 1.

> And though thy knees were never bent,
> To Heaven thy hourly prayers are sent,
> And, whether formed for good or ill,
> Are registered and answered still.
>
> "Prayer," *Poems*, Appendix.

Page 277, note 2.

> All the forms are fugitive
> But the substances survive.

Page 278, note 1. Jeremiah xlv. 5.

Page 278, note 2.

> And ye shall succor men;
> 'T is nobleness to serve;
> Help them who cannot help again:
> Beware from right to swerve.
> . . . . .
> I cause from every creature
> His proper good to flow:
> As much as he is and doeth,
> So much he shall bestow.
>
> "Boston Hymn," *Poems*.

BEAUTY

The boyish writings of Emerson show little evidence of love of nature. City-bred and precociously steeped in classic English and Latin, and with mates of similar tastes who had neither guns nor boats, and hardly fishing-rods — he attended nature's school late and irregularly. The early verses "Peter's Field" (*Poems*, Appendix) show how to the imaginations of the Emerson brothers in the birch-girt sites of the Indian villages on the bluffs above Concord River

> The fields of Thessaly grew green,
> Old gods forsook the skies.

All was imputed classicism. The journals of the undergraduate and the young divine show little real sense of beauty until Love, the awakener, came. The poems to Ellen when absent show that now to him, as to other lovers, the world was new. Soon after her death he shook off the Hebraism which he found a bond, and, remembering his early intuition that

> Man in the bush with God may meet,

made his home in the country for the rest of his life. How he found the ancient Earth freshened with the dew, as if just from the Creator's hand each morning, all new and undescribed, he has told in "Literary Ethics," and that the wonder and charm that each day brought to the eye stood for a spiritual reality which it was for man to interpret.

The sense of beauty, once awakened, of course grew through life. Of natural beauty he had a keen sense. Thoreau showed him the secrets of the Concord region. William Ellery Channing, a humorist and a poet, if he had not an artist's hand, nor always an artist's ear, had an artist's

eye, and cultivated Emerson's in their walks. Two very near friends, Mr. Samuel Gray Ward and Miss Caroline Sturgis, and also Horatio Greenough the sculptor, were helpful to his appreciation of ancient and modern art, but the work of the Greeks, by its simplicity and repose, commanded his untutored admiration from the first.

In the Motto, Seyd (or Saadi, of which name it is another version, and by one of these names Mr. Emerson usually calls his ideal Poet), following luring and evanescent Beauty, finds that there is nothing so low but that in it the purged eye may find a trace of her; for she pervades the universe, and is synonymous with Love, the highest Wisdom. This trinity Emerson everywhere celebrates.

Thus in the "Ode to Beauty," he wrote: —

> All that 's good and great with thee
> Works in close conspiracy;
> Thou hast bribed the dark and lonely
> To report thy features only.

Page 281, note 1. Thoreau stood absolved from this charge. To the keen eye of the naturalist he added an artist's delicate sense of color, and the poet's thought. He "knew what to do with his facts," and he saw, like his friend, almost conscious life and virtue in tree or flower.

Page 282, note 1. Mr. Emerson took much pleasure in the book on birds of the more human Nuttall.

Page 282, note 2. Mr. Emerson could pardon much to men whose eager minds led them to speculations on matter and its laws far beyond what they could prove, and even fanciful, like Paracelsus, Van Helmont, Swedenborg, Lavater, Hahnemann, Oken, Gall and Spurzheim.

Page 283, note 1. Among his fragmentary verses were these lines: —

> The tremulous battery Earth
> Responds to the touch of man;
> It thrills to the antipodes,
> From Boston to Japan.

Page 283, note 2. "He believes in miracle, in the perpetual openness of the human mind to new influx of light and power; he believes in inspiration, and in ecstasy." — "The Transcendentalist," *Nature, Addresses and Lectures*, p. 335.

"Miracle?" he wrote in the journal, "It is all miracle!"

Page 284, note 1.

> The south-winds are quick-witted,
> The schools are sad and slow,
> The masters quite omitted
> The lore we care to know.
>
> "April," *Poems*.

Page 284, note 2. A good instance of Mr. Emerson's exact and classical use of a word is this of "humor" primarily for *moisture*, or *sap*, as we might say, and incidentally in its more ordinary modern meaning.

Page 285, note 1. In contrast to the *memento mori*, garnishing alike the grave-stones and sermons, in Mr. Emerson's youth, he adopted Goethe's brave motto, *Think on living*, and saw no coming death. Nor to his mind was getting a livelihood more than a preparatory step to life.

Page 286, note 1. Johann Joachim Winckelmann (1717–68), the Prussian student of ancient art, and founder of archæo-

logy, attracted the attention, by his work *Reflections on Greek Art*, of the Elector of Saxony, who pensioned him and sent him to Rome to study. His taste and attainments there procured him consideration and furtherance in his researches, and he passed the rest of his life in Italy. His *History of Ancient Art* was his important work. It was much valued by Mr. Emerson.

Page 286, note 2. Mr. Emerson regularly attended church during the first years of his residence in Concord. One day when the preaching was bad he wrote in the journal for 1838: "At church I saw that beautiful child ——, and my fine, natural, manly neighbor who brought the bread and wine to the communicants with so clear an eye and excellent face and manners. That was all I saw that looked like God at church."

Page 287, note 1. In the "Poet" (*Poems*, Appendix) is a passage which evidently refers to his own home in youth: —

> Beside him sat enduring love,
> Upon him noble eyes did rest,
> Which, for the Genius that there strove,
> The follies bore that it invest.
> They spoke not, for their earnest sense
> Outran the craft of eloquence.

Page 288, note 1. The demon (δαίμων), or genius presiding over the life of a man, is alluded to in Plato's *Laws*, the *Phædo*, the *Cratylus* and elsewhere. In the *Symposium* Love is spoken of as a great spirit (δαίμων), "like all that is spiritual, intermediate between the divine and mortal . . . for God mingles not with man, and through this power all the intercourse and speech of God with man, whether awake

or asleep, is carried on." The Neoplatonists speak of the demons. See in the poem "Dæmonic Love" the lines concerning them, and also, in the "Fragments on Life" in the Appendix, these, which are very like the expressions in the text here: —

To and fro the Genius flies,
A light which plays and hovers
Over the maiden's head
And dips sometimes as low as to her eyes.
Of her faults I take no note,
Fault and folly are not mine;
Comes the Genius, — all 's forgot,
Replunged again into that upper sphere
He scatters wide and wild its lustres here.

Page 289, note 1. Mr. Emerson, in his notes on Beauty, quotes this definition by Herrick: —

"Beauty no other thing is than a beam
Flashed out between a middle and extreme."

Page 289, note 2. Compare the poem "Cupido."

Page 291, note 1. Journal. "Goethe said, 'The beautiful is a manifestation of secret laws of Nature, which, but for this appearance, had been forever concealed from us.'"

Page 291, note 2. His ideal poet, Seyd, rejoiced in

Ring of axe or hum of wheel
Or gleam which use can paint on steel.
"Fragments on the Poet," *Poems*, Appendix.

Page 292, note 1. The onward and upward *Flowing* in creation appears through all Emerson's writings. He delighted to trace the doctrine in the myths of Asia or of Greece, or its modern forms in the writings of the anatomists, or to see

its workings in art-galleries, or city drawing-rooms, Concord woods or Western settlements.

> Onward and on, the eternal Pan,
> Who layeth the world's incessant plan,
> Halteth never in one shape,
> But forever doth escape,
> Like wave or flame, into new forms
> Of gem and air, of plants and worms.
>
> . . . . . .
>
> The world is the ring of his spells.
>
> "Woodnotes," II., *Poems*.

Page 293, note 1. The canon of Art, that *transitions require attention*, based on Nature's methods, alike in the race and the individual, is here used in the minor morals of taste, as elsewhere to show good out of evil.

Page 294, note 1. In the notes on Beauty Mr. Emerson quotes the line of Keats in *Hyperion*: —

> "For 't is the eternal law
> That first in beauty should be first in might."

Page 294, note 2.

> To clothe the fiery thought
> In simple words succeeds,
> For still the craft of genius is
> To mask a king in weeds.
>
> Quatrain, "Poet."

Page 295, note 1. Yet Nature always outranked Art with Emerson, and he wrote, "You admire your Etruscan vase, and with reason, but I also have a cup and cover that pleases me better, to wit, the Earth and Sky."

Page 296, note 1. "Best of all is the admonition that

comes to me from a demand of beauty, so naturally made, wheresoever her eye rests, that our ways of life, our indolences, indulgences and want of heroic action are shamed. Yet I love the reproof. When that which is so fair and noble passes, I am enlarged, my thoughts grow spacious, the chambers of the brain, the lobes of the heart are bigger. How am I cheered by traits of that *vis superba formæ*."

Page 297, note 1. Mr. Emerson found this remarkable story in a German book, published in Darmstadt in 1835, called *Letters to Johann Heinrich Merck, from Goethe, Herder, Wieland and others.* Among these is a letter from Sömmering to Merck, dated at Mainz, November 29, 1786, in which this enthusiastic collector asks, "Is there not in the library of your Prince the 'Paule-graphie, ou déscription des beautés de Paule de Viguier, par M. Minut, Baron de Casteras.' Inquire for it again. Do you know that I possess the hand of this Paule?[1] Bear in mind that I cannot yet get any information where the book can be found. It is not in Paris, Leipsic or Göttingen. The book, from the pen of an ardent admirer, appeared in Lyons — only a few copies — and is not here [Darmstadt]. The renowned beauty, however, was really such an object of universal wonder, bewitching charm, virtue and refinement, that, according to the report of a woman who was her contemporary," etc. — here follow the words translated by Mr. Emerson in his paragraph about her.

The story of this sixteenth-century beauty whose body, unlike Helen's, seems to have been a fitting case for her soul, is so remarkable and little known that it should be given here. It is derived from the encyclopædia of Larousse.

Paule de Viguier, baroness of Fontenille, generally known under the name of La Belle, a celebrated Frenchwoman born

[1] The hand alluded to was 268 years old.

at Toulouse 1518, died there 1610. Her father and mother were of noble old Languedoc families. Through her charming face, the graces of her mind, and her moral virtues she greatly interested her contemporaries. When in 1533 Francis I. visited Toulouse, they chose Paule to speak for them to him. He passed before the tower of Arnauld-Bernard, when from its top he saw the beautiful fourteen-year-old girl descend by means of a machine. She was clothed in white, wreathed with flowers, a rose-garland on her head over her curls, and her exquisite figure, girdled with blue, recalled the Greek statues then found in Italy. She made a poetic speech and then offered the keys of the city to Francis, who could not keep from a cry of admiration. He gave her the surname of Belle-Paule, by which she is always known.

Among her many lovers she chose Philippe de Laroche, baron of Fontenille, but her family made her marry the Sire de Baynaquet, counsellor of Parliament. After two years she became a widow and then married Philippe and was entirely happy. In 1563 she was at the height of her beauty, which lasted till old age. Catherine de' Medici in the tour of the provinces had Paule presented to her and said that she surpassed her reputation. The Constable of Montmorency said: "La baronne est une des merveilles de l'univers. C'est l'honneur de Toulouse et de son siècle." She received the most distinguished men of her day, was studious, and wrote elegant and graceful verses.

Her townsmen thought Paule the first of the four marvels of Toulouse: witness this bit of patois: —

"La belle Paoula, San Sarni,
Lou Bazaclé, Mathali."

The beautiful Paule, the church of St. Sernin, the mill of Bazaclé and the musician Mathali. Her chronicles say that

every one followed when she went out. Then she stayed in, and they formed crowds under her windows. Finally the fathers of the city had to interfere in the interest of public safety. They required her to walk in public with her face bare two days a week.

She was nearly a centenarian when she died and was buried in the church of the Augustines. The most curious monument of her is a book by Gabriel de Minut, Baron of Casteras, Seneschal of Rouerque. Its title was "De la beauté, discours divers pris aux deux belles façons de parler, desquelles le grec et l'hébreu usent, l'hébreu Job, et le grec Calon k'Agathon, voulant signifier ce qui est naturellement beau, et naturellement bon; avec la *Paulegraphie*, un déscription des beautés d'une dame toulousaine nominée La Belle Paule." This book is rare to-day. It was dedicated to Catherine de' Medici, published in Lyons (1587 in 8vo) by Charlotte de Minut, sister of the author, "très-indigne abbesse du pauvre monastère de Sainte Claire de Toulouse."

Page 298, note 1. See the poem "Thine Eyes Still Shined."

Page 298, note 2. In the chapter "Manners," in the second series of Essays, is a passage which it pleased Mr. Emerson to put in Oriental guise, as a supposed description of the Persian beauty Lilla, which is suggested by this part of "Beauty." Also the following is from a loose sheet probably from this lecture: "The life of man is environed with beauty and, as in his habitation, so in more affecting manner, in the face and form of his race. We cannot see the effect of human beauty without suspecting for it a deeper origin than simply a material one — nor the overpowering influence of form without assurance that something higher than form is the cause. The lover invokes flowers, gems, winds, stars, angels,

gods; whatsoever the imagination or religion can suggest, unites itself with this personal image in his heart. In the mind is an instinctive connection between external grace and whatsoever is most profound in human nature. I will venture to add, in confirmation of the ancient sentence that Beauty is the flower of Virtue, that in the impression which beauty makes on us what is finest is moral. The most piquant attraction of a long descended maiden is the imputation of an immaculate innocence, a sort of wild virtue, savage and fragrant as the violets, and when we see such a charm in a crowded drawing-room the imagination is surprised and captivated at meeting the Divinity amidst flowers and trifles. A beautiful person has somewhat universal in her expression, and draws all eyes and hearts into a feeling, not of the desire of appropriation, but somewhat far higher."

Page 299, note 1.

Dearest, where thy shadow falls,
Beauty sits and Music calls;
Where thy form and favor come,
All good creatures have their home.

"Translations," *Poems.*

Page 300, note 1.

"Faultily faultless, icily regular, splendidly null,
Dead perfection, no more," —

begins the unconscious lover of Maud in Tennyson's poem, but then goes on to discover redeeming irregularities of feature which have begun to enthral him.

As the daguerreotypist at Providence told Mr. Emerson, symmetry is the exception, asymmetry the rule. In the busts of Mr. Emerson by French and by Morse the differences in his face as seen from the right or left side are marked

and interesting, one giving the aspect of the man in solitude or in a public character and one that of friendship or domestic relations.

Page 300, note 2. Bertrand du Guesclin, the great Constable of France, who, after the death of Edward III., won back for his country most of the possessions which England had held.

Cardinal de Retz had also the detraction from his personal appearance. In some sheets, probably once part of this lecture, Mr. Emerson speaks thus of the posthumous consolations of the ugly: —

"I noticed lately that however highly we value all personal felicities and advantages, yet, in biography, we read with equal interest, that the man was ugly, or that he was poor, or awkward, etc. Of Cardinal De Retz, Tallemant des Réaux writes, 'Un petit homme noir, qui n'y voyait que de fort près, laid, et maladroit de ses mains en toutes choses.' Cromwell's warts do him no harm with the most fastidious reader of history."

Page 301, note 1. It is told of George Fuller, whose paintings have a charm of the south wind, which, as Mr. Emerson says, —

> With a net of shining haze
> Tints the human countenance
> With a color of romance, —

that, when some one asked him why he did not get a prettier model for his Gypsy Girl, he cried out, "God strike me dead when I paint anything *pretty!*"

Page 301, note 2. From a lecture, 1866: "Beauty unequally bestowed; — Yes, but the highest beauty is that of expression, and the same man is handsome or ugly as he

gives utterance to good or bad feeling. I noticed, the other day, that when a man whom I had always remarked as a handsome person, was venting democratic politics, his whole expression changed, and became mean and paltry. That is, nature distributed vulgar beauty unequally, as if she did not value it; but the most precious beauty she put in our own hands, that of expression."

"What pity that beauty is not the rule — since everybody might have been handsome as well as not. Or, if the moral laws must have their revenge, like Indians, for every violation, what pity that everybody is not promoted on the battlefield, as our generals are, by a good action. My servant squints and steals: I persuade her to better behaviour; she restores the long-lost trinket, and, at the same moment, the strabismus should be healed."

Journal, 1839. "Beauty dwells also in the Will. You plant a tree for your son, or for mankind in the next age. Decline also the low suggestion, stablish the lofty purpose in the moment when it flits so evanescently by, and you plant bodily beauty for the next age. — Who saw you do the mean act? Ah, brother! your manners saw you and they shall always report it to men."

Page 302, note 1. Mr. Emerson was no landscape-gardener, but he found unlooked-for adornments to his pasture: —

> The sun athwart the cloud thought it no sin
> To use my land to put his rainbows in.

Page 303, note 1. In the "Ode to Beauty" we have this passage in verse: —

> Thee gliding through the sea of form,
> Like the lightning through the storm,

Somewhat not to be possessed,
Somewhat not to be caressed,
No feet so fleet could ever find,
No perfect form could ever bind:
Thou eternal fugitive,
Hovering over all that live.

Page 303, note 2. From Sir Walter Scott's "Dying Bard."

Page 303, note 3. In "Each and All" this is better told in verse.

Page 304, note 1. "I saw a hand whose beauty seemed to me to express Hope and Purity, and as that hand goes working, grasping, beckoning on, in the daily life of its owner, some of this high virtue, I think, will pass out of it."

Page 304, note 2. The Poet (in the unfinished verses of that name in the Appendix of the *Poems*), when his inspiration is coming on him, cries, —

How all things sparkle!
The dust is alive,
To the birth they arrive:
I snuff the breath of my morning afar,
I see the pale lustres condense to a star.

Dr. Holmes, in spite of the humor of the passage about the momentary glamour of even the stove, the pepper-pot, and the shoe-box, cannot but regard it as almost indicating momentary mental aberration, certainly as being unsafe reading for would-be poets of the late Nineteenth Century School, and sure to cost Emerson readers among solid men of Boston. But he adds that, had the reader "seen the lecturer's smile as he delivered one of his playful statements of a runaway truth, fact unhorsed by the imagination, sometimes by

wit or humor, he would have found a meaning in his words which the featureless printed page could never show him." Dr. Holmes holds his friend to account for neglecting the poet's and artist's duty of *Selection*, and draws the line at the poet's imagination allowing itself to

> Give to barrows, trays and pans
> Grace and glimmer of romance;

and protests at Emerson's finding that

> In the mud and scum of things
> There alway, alway something sings.

Page 305, note 1. "I seek beauty in the arts and in song, and in emotion, for itself, and suddenly I find it to be sword and shield. For dwelling there in its depths I find myself above the region of Fear, and unassailable, like a god at the Olympian tables."

Thus Emerson's celebration of Beauty is, like the Psalms of King David, a Song of Degrees: —

Journal, 1850. "The artist now should draw men together by praising nature, show them the joy of naturalists in famous Indian glens, — natural botanic gardens, — in the profusion of new genera, that they could only relieve themselves by cries of joy; then the joy of the conchologist in his *Helix pulcherrima*, whose elegant white pattern becomes invisible in water, visible again when dry. Let him unroll the earth and sky and show the splendour of colour and of form; then let him, on the top of this delight, add a finer, by disclosing the secrets of intellectual law; tell them a secret that will drive them crazy; and things that require no system to make them pertinent, but make everything else impertinent. I think, give me the memory to tell of, or the imagination;

and I could win the ear of reasonable people, and make them think common daylight was worth something. Afterwards let him whisper in their ear the moral laws

"More fair than heaven's broad pathway paved with stars
Which Dion learned to measure with delight."

There was the problem to solve of the presence everywhere, alike in the household, or flitting before him in the wood-path, of this

Lavish, lavish Promiser
Nigh persuading gods to err.

"Why do we seek this lurking Beauty in skies, in poems, in drawings? Ah, because then we are safe, then we neither sicken nor die. I think we fly to Beauty as an asylum from the terrors of finite nature. We are made immortal by this kiss.

"We are immortal, at once, by the contemplation of beauty. Strange, strange that the door to it should thus perversely be through the prudent, the punctual, the frugal, the careful. And, that the adorers of Beauty, musicians, painters, Byrons, Shelleys, Keatses, and such like men, should turn themselves out of doors, out of sympathies and out of themselves!"

In the chapter on Beauty in his first book, *Nature*, Mr. Emerson had already arrived at the thought ever afterwards a part of his joyful faith: —

"Beauty, in its largest and profoundest sense, is one expression for the universe. God is the all-fair. Truth, and goodness, and beauty are but different faces of the same All."

ILLUSIONS

The essay that stands before that on Illusion ends by pointing to the snowy summits of Beauty above its blossoming plains as "the first stair on the scale to the temple of the Mind."

In the last essay in the volume there is a certain austerity for which its name hardly prepares the reader. It is not the charm of the Illusions, nor yet their office as teachers of the advancing soul, but the necessity of recognizing them and seeing through them that is urged.

> The hero is not fed on sweets,
> Daily his own heart he eats.

Hence in the motto, in which the doctrine of the Flowing, coming from the ancient East, appears, the waves of the river through which the mortal must pass are hated and accursed as well as adored.

As a boy in college, Emerson probably owed to Plato his first notion of the shadowy and deceptive character of events and experiences, especially to the image of the Cave in the *Republic*. The thoughts of Plato led him in later years to their remote source in the Hindoo Scriptures, whose influence threw new light for him upon the Bible of his youth, widening its significance.

Under whatever name, — Brahma or Jove or Jehovah or God, — the Eternal Spirit living and creating and informing Man and Nature was what he taught in the doctrine of the Over-Soul.

In Mr. Emerson's note-book called *Orientalist* he wrote: —

"In the history of intellect no more important fact than the Hindoo theology, teaching that the beatitudes or Supreme Good is to be obtained through science; namely, by perception of the real and unreal, setting aside matter, and qualities and affections, or emotions and persons and actions as *Maias* or illusions, and thus arriving at the contemplation of the one Eternal Life and Cause and a perpetual approach and assimilation to Him; thus escaping new births or transmigration.

"The highest object of their religion was to restore that bond by which their own self (atman) was linked to the Eternal *Self* (paramatman); to recover that unity which had been clouded and obscured by the magical illusions of reality, by the so-called Maia of Creation."

All through the Poems this doctrine of the Illusions may be traced in many forms. The

> Illusions like the tints of pearl,
> Or changing colors of the sky,
> Or ribbons of a dancing-girl
> That mend her beauty to the eye,

are more often spoken of for their charm than as dangerous beguilers, but this essay is in the sterner vein of the seeker for truth, and one sees a more serious mood of the author in "the sad-eyed boy whose eyes lack the requisite refractions to clothe the show in due glory, and who is afflicted with a tendency to trace home the glittering miscellany of fruits and flowers to one root."

But in the end of the essay the due ascension comes, though with less joy than usual. The Law is seen as permanent, the "substance that survives," though "all the forms are fugitive," and the Law is Truth, which is Goodness and Beauty. The last part of the motto to the chapter says that when

this is seen, not only power, but immortality (endurance) is won.

Page 310, note 1. Here was an instance of "finding what we look for — what we carry with us." As is shown in the opening sentence of the next paragraph, the element of his Puritan ancestry in Emerson's composition entered its protest at the false starlight, yet it is quite evident from what follows that to find in the black bowels of the earth a hint and echo of the starry heaven really pleased him, for he carried away the image and it became the motive or introduction to this essay.

Page 311, note 1. Journal, 1860. "'T is trite enough, but now and then it is seen with explaining light, that nature is a mere mirror, and shows to each man only his own quality.

"Illusions, color is illusion, you say; but how know I that the rock and mountain are more real than its hue and gleam?"

Page 312, note 1. In the paper in the *Dial*, "Europe and European Books," Mr. Emerson said, "Children delight in fairy tales. Nature is described in them as the servant of man, which they feel ought to be true."

Page 312, note 2.

> Scott, the delight of generous boys.
>
> "The Harp," *Poems.*

In the chapter on "Books," in *Society and Solitude*, our debt, from childhood to age, to imaginative books is dwelt upon.

Page 313, note 1. D'Alembert (1717–83), the mathematician and physicist, held, with Diderot and other philo-

sophical precursors of the Evolutionists, the view of the ceaseless interchange of substance and perpetual circulation of life.

Page 313, note 2. Yoganidra is in the Hindoo Mythology the personification of illusion, also called Maya or Mahamaya.

The allusion to the Greek fable of Proteus changing from one alarming, disconcerting or slippery form to another, to escape the mortal who would learn the truth from his wisdom, is more readily understood than that to Momus, the God of Folly and Laughter. But Momus mocked at all the Gods save Venus, and was sometimes represented with malign features, yet holding the mask of a beautiful youth. In the Younger Edda of Snorri Sturleson is the story, better rendered the Delusion of Gylfi than "the Mocking." He was a wise king of Sweden, who, wondering what was the wisdom of the Æsir (gods), whereby all that they did was well, went to Asgard to find out, disguised as an ancient man. But the Æsir knew of his journey ere he came, and received him with illusions. A stranger received him courteously and showed him into a vast and wondrous hall, opening into other halls, where were people variously employed, and many things which seemed to him incredible. Here also were three gods in the likeness of great chieftains sitting on their thrones. Gylfi asked his guide if there were among them a sagacious man, and was told that if, in talk with them, he did not hold his own, it would be the worse for him. The questions and answers form a theme of the Younger Edda.

Page 313, note 3. Journal, 1856. "Men had rather be deceived than not; witness the secure road to riches of Barnum and the quacks.

"All is riddle, and the key to a riddle is another riddle.

Intellect is a Thaumaturgist impatient of your pet finalities. He sees that every atom carries the whole of Nature, that every fact is bipolar."

Alway it asketh, asketh;
And each answer is a lie.

"The Sphinx," *Poems*.

Page 314, note 1. Compare the poem "Xenophanes," and, in "Threnody," —

Blood is blood which circulates,
Life is life which generates,
And many-seeming life is one.

Page 314, note 2. This was a saying of Mr. Emerson's friend William Ellery Channing, that, whatever you asked for at a confectioner's, they brought you only one thing, *but there were two kinds of it.*

Page 315, note 1. In "Self-Reliance" Mr. Emerson confesses, "with shame," to the same fault: "Though I sometimes succumb and give the dollar, it is a wicked dollar which by and by I shall have the manhood to withhold."

Page 315, note 2. Exactly opposite Mr. Emerson's house, and but fifty paces from his study, was the "East Primary Schoolhouse." Before and after the morning and afternoon sessions and at the two recesses, for forty years, the throng of treble- but strong-voiced boys and girls played in the road before his gate, and, sometimes unasked, came for horse-chestnuts and apples in their seasons. On the whole, very good terms were kept with the little neighbors, whom Mrs. Emerson occasionally invited to her garden, giving flowers and plants. On New Year's Day she invited the school to visit her, and she gave each scholar a little present and some candy and apples, and urged them to be kind to animals and

birds. Then the children wished her A Happy New Year and sang their little songs.

Page 315, note 3. Journal, 1866. "The maiden has no guess what the youth sees in her. It is not in her, but in his eyes, which rain on her the tints and forms and grace of Eden; as the Sun, deluging the landscape with his beams, makes the world he smiles upon."

Page 317, note 1. In the chapter on Napoleon in *Representative Men*, this other aspect of the Conqueror, and the question to his skeptical and materialistic officers about the stars, recommend him to the author.

Page 318, note 1. Mr. Emerson, when consulted by young people of serious mind, himself followed the example of the oracles, the prophets and of Nature, and answered only indirectly and by suggestion. "The Gods speak by indirection," he wrote: "the aid we can give each other is only incidental and indirect."

Page 318, note 2. See the passage in "The Poet" (*Poems*, Appendix), beginning, —

Beside his hut and shading oak,
Thus to himself the poet spoke.

Page 319, note 1. Journal, 1863. "The youth longs for a friend: when he forms a friendship, he fills up the unknown parts of his friend's character with all virtues of man. The lover idealizes the maid, in like manner. The virtues and graces which they thus attribute, but fail to find in their chosen companions, belong to man and woman, and are therefore legitimately required, but are only really ripened, here one and there the other, distributed in scattered individuals in a wide population. But this illusion is constant, a siren song in the ears of every susceptible youth.

. . . . . .

"The capital illusion of love is to make the cosmical beauty, or moral, or material, or even sexual excellence to be so suggested by one person, as to give him or her the benefit of all. '*Puella minima pars sui.*'"

Page 319, note 2. In the Poems the Sphinx says to man,

> "So take thy quest through nature,
> It through thousand natures ply:
> Ask on, thou clothed eternity;
> Time is the false reply."

Page 320, note 1.

> And what if Trade sow cities
> Like shells along the shore,
> And thatch with towns the prairie broad
> With railways ironed o'er?
> They are but sailing foam-bells
> Along Thought's causing stream,
> And take their shape and sun-color
> From him that sends the dream.
>
> "The World-Soul," *Poems.*

Page 320, note 2. In the poem "Hamatreya," a paraphrase of a passage in the Vishnu Purana, the Earth sings: —

> Mine and yours;
> Mine, not yours.
> . . . .
> They called me theirs
> Who so controlled me;
> . . . .
> How am I theirs,
> If they cannot hold me,
> But I hold them?

Page 322, note 1.

From blue mount and headland dim
Friendly hands stretch forth to him,
Him they beckon, him advise
Of heavenlier prosperities . . .
Than the wine-fed feasters know.
"Fragments on The Poet," *Poems*, Appendix.

Page 322, note 2. Something is said of Dreams in the essay on Demonology, in *Lectures and Biographical Sketches.*

Page 322, note 3. "The illusion of a firm earth is more useful and more composing than any narcotic."

Page 324, note 1. Heracleitus, in the end of the sixth century B. C., taught in his work on *Nature* that all bodies were transformations of one and the same element, which he held to be fire in alternations of kindling and extinguishing. Rest was a delusion. All things flow, πάντα ῥεῖ.

Xenophanes of Colophon settled in Elea. He taught that there was one God, all eye, all ear, all-knowing, who bears us in his bosom.

Diogenes of Apollonia, a disciple of Anaximenes, taught that the one original element, air, was the source of life and the essence of bodies. Intelligence was an attribute of air. He wrote, "It is obvious that the principle we assume is both great and mighty and elemental and undying and of great knowledge."

Page 324, note 2. The whole passage from the Vishnu Purana is interesting: "Thou art all bodies. This thy illusion beguiles all who are ignorant of the true nature, the fools who imagine soul to be in that which is not spirit. The notions that 'I am — this is mine,' which influence man-

kind, are but delusions of the mother of the world, originating in thy active agency. Those men who, attentive to their spiritual duties, worship thee, traverse all this illusion and obtain spiritual freedom. . . . It is the sport of thy fascinations that induces men to glorify thee to obtain the continuance of their race or the annihilation of their enemies instead of eternal liberation. Dispel, O Lord of all creatures, the conceit of knowledge which proceeds from ignorance."

Page 325, note 1. It has been said of Mr. Emerson that, however high he held his head among the clouds, his feet never left firm ground. That was the moral law, the law that his fathers had taught, the sovereignty of ethics, —

The rules to men made evident
By Him who built the Day,
The columns of the firmament
Not firmer based than they.

Page 325, note 2. There is in portions of the last paragraph some suggestion of a passage in the *Phædo* of Plato: —

"And were we not saying long ago that the soul, when using the body as an instrument of perception, that is to say, when using the sense of sight, or hearing, or some other sense (for the meaning of perceiving through the body is perceiving through the senses), — were we not saying that the soul too is then dragged by the body into the region of the changeable, and wanders and is confused; the world spins round her, and she is like a drunkard when under their influence. . . . But when returning into herself she reflects; then she passes into the realm of purity, and eternity, and immortality, and un-

changeableness, which are her kindred, and with them she ever lives, when she is by herself and is not let or hindered: then she ceases from her erring ways, and, being in communion with the unchanging, is unchanging. And this state of the soul is called wisdom."

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